

ADULT CHRISTIAN EDUCATION
FOR
THE FREE WESLEYAN CHURCH IN TONGA

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Doctor of Ministry

by
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This dissertation is dedicated with love and appreciation to my mother Latu, and my wife, 'Eita, and our children, 'Ofa, Tevita jr. and Nunia.

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GLOSSARY

- fa'ahinga - extended family, a socio-political unit headed by 'ulu-motu'a, kind, class.
- faikava - a drinking of kava by common people without the presence of the king or any noble or chief.
- fatu fefine - woman in the stage of adulthood, matured woman.
- fatu tangata - man in the stage of adulthood, matured man.
- finemui - young girl, a virgin young girl.
- 'ilokava - a formal kava drinking ceremony with the presence of a noble or chief.
- kainga - extended family.
- kava - traditional drink, mostly used in ceremonies. It is made from the dried root of the kava plant (piper methysticum.)
- kau vaivai - class of elderly people.
- longa'i fanau - little children, childhood.
- Potu Ngaue Talavou and Finemui - Department of Youth.
- talavou - young boy.
- talavou mo finemui - young boys and girls, adolescents.
- ta'ovala - piece of mat fixed around the waist as a sign of respect for others.
- taumafa kava - a formal kava drinking ceremony with the presence of the king or queen.
- Tohi Fanongonongo - Monthly bulletin of Free Wesleyan Church of Tonga.
- tou lālānga/langanga - a process based on a method of task rotation by which individuals within a group of women participate together for the completion of each member's mat/tapa cloth.
- tou ngaue - a process based on a method of task rotation by which individuals within a group participate together for the completion of each member's project.
- 'ulumotu'a - an old male head of a socio-political unit or extended family.

ABSTRACT

The Kingdom of Tonga has felt tremendously the influences of "change" that have shaken the Kingdom to her "roots". The great winds have blown toward the small islands of Tonga: economics, technology, socio-political powers, migration, immigration, tourism, education and colonial elements which have challenged the traditional systems and culture. And because of the interaction between external and internal values, Tonga has been placed in an uneasy situation. She must decide whether to maintain her national "values" or to change to some "new values" which are up-to-date in the present situation.

The dissertation is a search for and statement of strategies; by which Tonga will be able to cope with change. Adult Christian Education is suggested as a responsibility of the Wesleyan Church to help meet the change. Christian Education and Liberation Theology are suggested as overlapping tools in assisting adults to evaluate critically the external forces of economic, technological, political, social, educational and colonial elements, yet, at the same time to evaluate and revise the national socio-political systems that dehumanize people. The inter-action between external and internal "values", "norms" and "expectations" have become the great issues for adults to consider.

Adults are the key figures for both change and domestication, because the new generations of tomorrow will depend on their guidance and predictions. If the adults of today are careful in nurturing the younger generations with a realistic outlook today, then there will be hope of abundant life tomorrow economically, physically, intellectually, socially, politically and spiritually. Because of great responsi-

bilities that are held by the adults; they have to be educated in order to understand their roles in society, church and family. They have to act realistically within the context of the Kingdom of Tonga.

A thesis has suggested some of the methods of teaching-learning for adults, in which adults may be able to feel that they are treated as adults and not children. There are some creative suggestions that have been made in stating "why" adults may need continuing learning and also "how" to establish Adult Christian Education.

Furthermore, there is a background of Wesleyan Church Education with its enabling curriculum and program planning for the present and future of adult education. A proposal for Adult Christian Education is made based on past experiences in the hope of creating strategies which will help to achieve justice in order that human rights, dignity and equality will be respected.

CHAPTER I

ADULT CHRISTIAN EDUCATION AND LIBERATION THEOLOGY.

a) Adult Christian Education.

It is an intention and mission of the church to create a climate for continuing learning for adults, and also to encourage adults to initiate the subjects they want to learn that may be relevant for them in their own situations. Actually, the church has to respect adults as they are and treat them as adults and not children. The Tongan culture or Tongan traditional education has done enough for the children, youths and adults by allowing authorities to give instructions for the masses to obey. As Tupouniua stated:

Because of the highly stratified and rigid nature of Tongan society there was very little vertical mobility within the social and education system. Status was fixed at birth and traditional education ensured conformity to it. The inculcation of leadership at the top and obedience at the bottom were cardinal principles, loyalty to one's group and respect for elders were ideals.¹

Hardly anyone challenged the authorities because of what they said or did. The traditional education has already domesticated or hypnotized people to do what they were told without question or dialogue. Because of further education, many people tended to reconsider the influences of traditional education.

So, part of the focus of Adult Education is to train adults to change their attitudes: to believe that they are adults and the betterment of the church and society depends on their participation in cre-

¹Penisimani Tupouniua. A Polynesia Village (Suva: South Pacific Social Sciences Association, 1977), p. 52.

ative ways, not to depend on authorities to tell them what to do, but to do things of their own freewill to contribute to the community as well as to their own personal growth. So, perhaps "andragogy" has to practice more for adults than "pedagogy". Knowles stated:

"pedagogy" - a term derived from the Greek stem paid - (meaning "child") and agogos (meaning "leading"). So "pedagogy" means, specifically, the art and science of teaching children.².....
 "andragogy" which is based on the Greek word aner (with the stem andr-), meaning "man". Andragogy is, therefore, the art and science of helping adults learn.³

The hope of the church for a relevant influence in the future will not be limited merely to the children and youth without counting adult education seriously. As Zeigler stated:

Children and youth are the hope of the world if adults will permit them to be. The adult must grow even as encourages the younger generations to increase "in wisdom and stature, and in favor with God and men" (Lk. 2:52).⁴

Adults need education in order to cope with changes in society, economics and politics. The influences of change affecting the Kingdom of Tonga have shaken her to her roots. These changes have been recognized, as Tupouniua stated:

Tremendous change is felt by the people everywhere in the Kingdom of Tonga today. This can be observed in their daily activities, their beliefs, attitudes and values. Yet certain social, political and economic aspects of Tongan life have survived unchanged or have been barely modified.⁵

²Malcolm S. Knowles, The Modern Practice of Adult Education (New York: Association Press, 1970), p. 37.

³Ibid., p. 38.

⁴Earl F. Zeigler, The Way of Adult Education (Philadelphia: Westminster Press, 1938), p. 19.

⁵Tupouniua, p. vii.

So it is one of the obligations of Christian Education to maintain what is good in Tongan culture, and to reconsider some of the cultural practices that are hindering human development and dehumanizing people.

Christian Education must always uphold its vitality of Christian Faith. Christian Faith has to be integrated with other disciplines of education for the enrichment and nourishment of one another for the benefit of mankind, not only in theory but also in practice. Although adults have had some past experiences resulting in rich resources which they may apply to different situations, there are some new experiences in learning which they can enjoy.

These are some of the disciplines to be considered; (1) Religious activities such as prayer, bible studies, worship and so on; (2) Hygiene: how to have a sound mind in a sound body; (3) Education: aim of education and its affect in society; (4) Economics: earning a living, investing, saving, and giving; (5) Agricultural activities: gardening, animal husbandry and fishing; (6) Recreation activities: how to use leisure time wisely, hobbies, and travel; (7) Tourist activities: the good and bad influences of the tourist industry; (8) Human relationship: family, extended family, friendship and sex; (9) Cultural activities: what are good things to be maintained and what are to be reconsidered; (10) Carpentry: building houses, traditional and modern; (11) Handicraft and carving: men and women to maintain basket-weaving and also men continue canoe-building; (12) Tongan Language: how to preserve it in spite of English language domination; and so on. The group must determine what they want to learn from and share with one another.

Therefore, Adult Christian Education is not confined to religious perspectives such as bible studies and prayer, but the other disciplines of education are to be included and varied from time to time. Twelve disciplines are suggested to select from in programing for adult education. However, participation of adult students in designing curriculum is suggested in order that their needs and interests will be met. The integration of Christian faith or doctrine with other knowledge would enrich the learner in his growth and development to his full capacity in different phases of life. In the Christian Education process, creative objectives can be sought in order that education may become preparation for living. In that way adults will grow to their full potential and use their own individual talents freely and voluntarily for themselves and for others in the community.

In dealing with Adult Education, Christian Faith has to be considered in every facet of life experience, for education can be either good or bad, and Adult Education can be an agent of evil. However, Christian Faith and teaching of adults should become more specifically a study of Christ's way of life. In other words; there is a need to help adults to grow in good and right interpretations of the way Jesus lived and taught in the Gospel. The life of Christ is based on "love", to love God with all your heart and mind and to love your neighbor as yourself (Matt. 22:37-39).

I feel more comfortable using the term "Christian Education" than "Religious Education." It is because, for me, Religious Education can be any religious teaching, and Christian teaching is more specific. When I use "Christian Education" this means teaching specifically

Christian values and teachings. It is important to explore the definition of "Adult Christian Education" in order to illuminate and facilitate the way for Adult Christian Education to progress. An attempt for definition has been made by McKenzie:

Adult religious education is a formally structured process in which an educational agent enables adults to actualize their religious potentialities to the end that they become more fully liberated as individuals and more fully prepared to participate in the life of the communities to which they belong.⁶

Here is the statement of the Jerusalem meeting of the International Missionary Conference, 1928, quoted by Zeigler:

Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of rich content of Christian experience, belief, and doctrine.⁷

Both definition statements of McKenzie and Zeigler are focused on three words: first, Adult; second, Christian; and third, Education. We can summarize their statements for definition: (a) Adult; the definition is concerned with the growth and development into adulthood and how adults might be treated and that they may learn with their own intellectual capacity. (b) Christian; this is related to Christian Faith that has been based on the Gospel of Jesus Christ and Jesus as

⁶Leon McKenzie, Adult Religious Education (West Mystic, CT: Twenty Third Publications, 1975), p. 13.

⁷Zeigler, p. 32.

the Example for Christian living. (c) Education; it is a learning process which needs to help people to be more fully adaptable and to adjust relevantly to different situations. So, concerning the definition of Adult Christian Education, McKenzie stated:

No definition of Adult Education is perfect; every definition will be open to justifiable criticism.⁸

It seems that the definition of Adult Christian Education must depend on the aims or objectives, content and implication of it to the teachers and learners.

b) Liberation Theology.

The Theology of Liberation is seen in the actuality of the Trinity in world history. The Trinity is the foundation of Christian Theology from which Liberation Theology is created. Both Christian Faith and reasoning are based on that foundation of trinitarian belief, otherwise reflections and praxis might lead Christian astray and lead them to neglect the content and context of Liberation Theology. In reflection about the Trinity, Cully stated:

When the parts of the word (Trinity) are examined, they really mean tri-unity, 'three in one'. The theologians of the early church sought to explain the relationship of God the Father to Jesus, the Son of God, and to the Holy Spirit. Many different ideas were advanced as to how the Father, Son, and Holy Spirit were connected. Finally, at church councils in Nicaea (A.D. 325) and Constantinople (A.D. 381) the leaders of the church stated that God, Jesus Christ, and the Holy Spirit are of the same being with one another. That is, God is not divided in his nature. But he is known to us as the Heavenly Father who created and sustains the world and all that is; as the Son, who redeems mankind; and as the Holy Spirit

⁸McKenzie, p. 11.

who is the continuing presence of God in the world through the risen Christ.⁹

So in viewing of Liberation Theology from the perspective of God the Father, God is a Creator who created man in his own image (Gen. 1:26; 2:15) in love, care, concern and freedom (Ps. 8:4) from slavery, oppression, alienation and exploitation (Ex. 3:7-8). Man is the crown of God's creation and therefore God needs his people to live a life of prosperity (Ex. 3:8, 17) in body, mind and soul. The story of the Exodus of the Israelites reflects the concern of God for his people. As the Old Testament document recorded:

Moses and Aaron then said to all the Israelites, "At the evening you will know that it was the Lord who brought you out of Egypt, and in the morning you will see the glory of the Lord, because he has heard your murmurings against the Lord. For what are we, that you murmur against us?" And Moses said, "When the Lord gives you in the evening flesh to eat and in the morning bread to the full because the Lord has heard your murmurings which you murmur against him- what are we? Your murmurings are not against us but against the Lord (Ex. 16:6-8).

Although Israel was God's chosen people in history (Isa. 43:20-21) in a sense Israel was chosen on behalf of all the people of the world, in global and universal perspectives. God is seen in the Exodus story not merely as Creator but also, in a sense, as a Liberator (Ex. 3:7-8). God is the master of Liberty and Moses was his instrument for liberation. The liberation act is affiliated with the salvation and redemption of the people (Lev. 25:47-54) of Israel from sin, slavery, oppression, alienation and exploitation of the Egyptians (Ex. 15:13).

In viewing God the Father in global perspectives - He is not

⁹Iris V. and Kendig B. Cully, An Introductory Wordbook (Philadelphia: Westminster Press, 1963), p. 196.

merely a God of Israel, but he is also God of all mankind. God the Father is of all races, sexes, classes; He cares for individuals as they are and also for all nations (Ps. 8:4). The story of Exodus can be localized relevantly according to the context of any country in order to achieve freedom. Perhaps vanguards are needed, yet they have to be identified with the will of God in order to become agents of their time and place.

In viewing Jesus Christ especially in Christology, he is the Incarnate God (Jn. 1:1-18) who exists in history. He is the full revelation of God in history who brought the example of liberation into the world. Christ is the liberator as Gutierrez gives that title "Liberator"¹⁰ to Jesus Christ. Gutierrez sees Jesus in history as a person who has authority to save and liberate people from sin, slavery, oppression, alienation, and exploitation. Gutierrez quoted:

In him (Christ Jesus) and through him salvation is present at the heart of man history, and there is no human act which in the last instance, is not defined in terms of it.¹¹

Jesus himself applied the Old Testament passages to himself:

The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted, he has send me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those are bound; (Isa. 61:1).

Wynn stated:

Thus, when Jesus repeated these lines of poetry (Isa. 61:1) at

¹⁰Gustavo Gutierrez, A Theology of Liberation (Maryknoll, NY: Orbis Books, 1973), p. 175-178.

¹¹Ibid., p. 178.

Nazareth he was identifying himself as Liberator (Luke 4:16-30).¹² Jesus' act of liberation is based in the love motif. He loves everybody, even those people who hate him (Lk. 23:34; Matt. 5:44). He aims at the liberation of both oppressors (Lk. 13:31-35) and oppressed to maintain a condition where both sides can live together in brotherhood and peace. The liberation is centered in Christ's work, in his death and resurrection (Gal. 5:1; Jn. 8:36). In Christ full liberation would be able to take place.

Thus, sin is the root of evil and oppression as Gutierrez quoted:

Sin is evident in oppressive structures, in the exploitation of man by man, in the domination and slavery of peoples, races, and social classes. Sin appears, therefore as the fundamental alienation, the root of situation of injustice and exploitation.¹³

However, in Jesus Christ, radical liberation is needed for the sake of human conditions. Jesus confronted the oppressors both secular ("tell that fox" Lk. 13:31-35) and religious in the cleansing of the temple (Jn. 2:5) when He stopped the oppressors from using their political and religious powers to exploit people. Jesus identified himself with the oppressed and the poor and the weak people; because of this, he was crucified. On the cross is revealed the fulness of total love of God for mankind. Although the wrath of God can be expressed in revenge for what mankind has done to his Son, yet he died willingly on the cross on behalf of all mankind for purposes of salvation (Jn. 1:29, 36;

¹²J. C. Wynn, Christian Education for Liberation. (Nashville: Abingdon Press, 1977), p. 41.

¹³Gutierrez, p. 175.

I Peter 1:18-19). Jesus expressed a universal love for both oppressors and oppressed to achieve brotherhood in love and justice. Through his grace and peace he facilitates love for all: love for God and others.

It is a concern of the Liberator (Christ Jesus) to establish the Kingdom of God in the world. This Kingdom is established by Christ with Himself as the foundation of Christian Faith and praxis. That Kingdom was in the past and now is continually present with the people and will be in the future for ever, in eschatological perspectives. This Kingdom of God gives hope for people in the present to strive together with Christ to have liberty, peace and justice within the society. Christ is the hope for world liberation, therefore through him, by him, with him full liberation (Gal. 5:1) can be achieved. It is a Christian concern to participate with Christ in history with faith and hope in order to have just society in terms of economic, social and political values.

The Holy Spirit, in a sense, is the sustainer, helper, comforter, guide and facilitator who will lead people to the truth (Jn. 16:7; 14:16, 20) and the truth will make them free (Jn. 8:32; 16:13). The Holy Spirit is not a biological being, He is spirit; therefore He cannot be seen in physical form. His actuality in history can be seen in the lives of peoples. The Holy Spirit has power that can be channeled through people who accept him. He is persuasive and not coercive in His relationships with all mankind. The prophets such as Amos and Jeremiah were filled with the Spirit of the Lord in order to be able to denounce the unjust conditions that dehumanized people.

The Holy Spirit is with people in reality and his main concern

is to guide individuals or communities or the church to do what is "right" if they trust Him. He enables man to love (Gal. 5:22) his neighbors. He also enables self to make a self-criticism and yet at the same time to look critically at the situations in which mankind finds himself. The Holy Spirit initiates peace, love, joy, patience and so on (Gal. 5:22).

The inspiration of the Holy Spirit in the life of people can be experienced. Some people may ask, "How can someone have courage to denounce injustice and announce the Kingdom of God without having any power?" The witness through reflection and praxis would be through the "power" of the Holy Spirit (Act 1:8; 2). The Holy Spirit possesses power and authority beyond the understanding of human beings which can lead people into absolute freedom in Christ (Gal. 5:1).

The Work of Jesus Christ is identical with the work of the Holy Spirit in healing physical sicknesses and also in exorcising evil principalities and evil powers that enslave people. The Holy Spirit led and inspired Paul all along his missionary journeys.

The Holy Spirit is also felt in the fellowship of the church. In the activities of the Church, the Holy Spirit inspires the members of the congregation to love, care, and be concerned for the needs of others. It is a world-wide concern.

In regard to the Trinitarian perspectives of liberation, although concerns were expressed from three perspectives; yet they are one. The content and context of Liberation Theology in Trinitarian context are identical and integral to one. Pittenger staged:

How can the one and only God be understood in such a fashion that each of the ways in which we have met him can be affirmed both as

genuine in themselves and as somehow integral to that one and only God? This was no experiential tritheism demanding a monotheistic expression; it was a stark and plain monotheism seeking a way in which the triadic experience of God-in-Christ-through-the-Spirit would somehow be preserved and validated.¹⁴

So, the Trinitarian perspectives imply the Liberation Theology which focuses on the liberation and salvation of mankind from sin, slavery, oppression, exploitation, alienation, evil powers and principalities. It leaves questions in the minds of many people: It is to liberate people from what to what? What is wrong with our present situation, our traditional system and culture; and what would be the possible alternatives which may prove to be better than the old?

However, from the light of Trinitarian Theology of Liberation motif and content; man was created by God in his own image (Gen. 1:26) to be free (Isa. 58:6). Sin causes injustice, alienation, exploitation, oppression, evil social structures and systems, evil powers and principalities, dominions and so on. These oppressive perspectives are seen in the lives of the peoples. It causes dehumanizing of mankind to have the injustice of classes, racism, sexism and discriminations. Some of those elements of injustice are unconscious in the mind of the people because of the traditional social structure, traditional education and traditional political system and the local culture which have tended to hypnotize them into acceptance of the system. So in effect, dehumanizing the masses in order to maintain the status quo of the elite classes results in the rich becoming richer while the poor become poorer. The situation of Latin America is a good example of this.

¹⁴Norman Pittenger, The Holy Spirit (Philadelphia: United Church Press, 1974), p. 44.

The aim of liberation is to liberate from sin to righteousness, from injustice to justice, dehumanity to humanity, poverty to life abundant and oppressed exploitation to brotherhood. All of these elements of liberation are based on the foundation of liberation as "love" (Matt. 22:37; Mk. 12:30). To love God is to do justice to one's neighbor and oneself. It is the main objective of liberation to liberate people to love one another (I Jn. 3:11).

How can this liberation be achieved? Trinity can manifest itself in the lives of people. People, especially the oppressed ones, who have power which they are not aware of; have to organize themselves and participate together in a mutual relationship to exercise the Christian Liberation Ideology and praxis. If this participation and cooperation of individuals are very strong, the masses of the poor, (peasants and the oppressed) can confront the agents of the oppressors, exploiters and alienators and request them to conform to justice in society which will maintain the rights of individuals as well as those of the whole community. In speaking of a commitment for participation in the liberation movement; Gutierrez stated:

Men are called together, as a community and not as separate individuals to participate in the life of the Trinitarian Community, to enter into the persons of the Trinity. This is a love which builds up human society in history.¹⁵

This Liberation is a concern for individuals as well as the responsibility of the Church, otherwise the Church might neglect the content of the Gospel. The Church is an agent of liberation in the world, therefore, she has to be sincere to her nature and mission to the world. Pastors,

¹⁵Gutierrez, p. 259.

priests, laymen and committed men and women are also agents of liberation. They have to be committed to participation in the liberation of self and others as well.

In the procession of Liberation Theology, self-criticism and community criticism from the light of the Gospel are needed to put the perpetual liberation processes into the right track. Conformity, transformation, change, disappointment, challenge, confrontation, revolution and other consequences in reality may possibly happen. There is no neutral aspect for Christians. For instance, to allow the unjust economic, political social structures continue is to agree with them. The unjust order and situation are caused by mankind, therefore mankind must assume the responsibility of establishing justice for all. Latin America has experienced the procession and progression of liberation. It may be a good model for other countries; especially the third world; to localize the Latin American's model to the contextuality of the country.

However, what is important is that the Liberation focus is based; (a) on liberating the oppressed and making him aware of his own situation and treatment by other powers; (b) on liberating the oppressors to be more human and do justice. Oppressors sometimes oppress people by taking advantage of systems and cultural beliefs which were inherited from the past. However, even systems and cultures are subject to review and change through the light of the Gospel and relevancy to human conditions in the present context.

c) The integration of Adult Christian Education and Liberation Theology.

Both Adult Christian Education and Liberation Theology are rooted in the Gospel. This Gospel can be expressed in the Trinitarian exposition in person and work as it was expressed above. Actually, in looking to God from both perspectives, God is a Liberator in a sense (Isa. 58:6) and he is also the Educator (Ex. 4:12, 15; Isa. 2:3; 28:26). Both Liberation and education perspectives come from God the Father. God is the source of liberty and education, therefore of his own free will he reveals in history "how" to liberate and educate mankind in His ways. Jesus Christ is the Liberator (Gal. 5:1; Jn. 8:36; I Cor. 7:22; Rom. 8:12) as well as the Example (Jn. 13:14-15). So, from educational perspectives, Jesus Christ is the Example of what God the Educator wants to teach his people in history and faith. The title "Example" can be applied also to the Example for the liberation process. In other words, Christ is the Liberator and also the Example for Liberation. The Holy Spirit, in a sense, is the Tutor (Jn. 15:26; 16:13) who can lead mankind to the truth of God whom his educational methods can liberate (II Cor. 3:17). It is an education for liberation.

So in the integration of Education and Liberation perspectives, there is some overlapping: yet they both need to be considered sincerely and seriously for the potentiality of mankind in different situations in time and place. So, one of the major perspectives of integration is "Christian Education for Liberation" as Wynn stated:

The Christian theologian's task is to ask again and again how God is working in our contemporary history and to dare answers to that question. Today's theologians cannot avoid the message that God is speaking to us all through the sufferings of millions. Of his own compassion and interest there should be little doubt. God takes

sides with the oppressed! "Has not God chosen those who are poor in the world?" (James 2:5). Such a grim reminder helps correct the inexcusable heresy that never quite dies out, namely, that the fat-cat wealthy classes must somehow have earned God's favour by their meritorious works, else why are they so rich?¹⁶

Once people have become literate (which Paulo Freire tried to be accomplished in Latin America)¹⁷ and have acquired other disciplines of Education so that they can understand what is going on in their own country; they might need to change what is bad and maintain what is good for the society. Paulo Freire initiated an educational process known as "Conscientization"¹⁸. It tried to raise the consciousness of people to an awareness of their own condition and their treatment by other people or by the social structure. Then the people themselves may organize themselves to respond in reflection and praxis towards the things that dehumanize them. It might be in a revolutionary way, yet non-violence is suggested.

The aims and curriculum of Public and Church Education (or any education) are subject to recognition, for education is not neutral. Actually, a relevant question has to be asked; "Education is for what?" What is the aim of the curriculum and its contents? What would be the products of that system of education? What type of education is emphasized by the Church? Education is good when it is aimed at liberation under the shadow of Christian Law and Principles dominated by "Love." Yet on the other hand, education can be bad if it is aimed

¹⁶Wynn, p. 47.

¹⁷Ibid., p. 49.

¹⁸Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1970), p. 19.

at educating people to be oppressors, alienators, exploiters and authoritarians. This will depend on the aims and systems of education. The role of Christians is to be concerned about the aims and systems of education; otherwise schools might produce devils to dehumanize other people in the community. The people who have grown in a traditional cultural education of silence (let the king, chief, or elders give instructions and we have to be silent and do what we are told without questions) would be willing to accept whole-heartedly what the teacher imparts to them. Perhaps they may be brain washed by the teacher.

The role and the mission of the Church is to teach people (Matt. 28:16-20) (children, youths and adults) in creative ways to become responsible people who will fully utilize their potential talents on their own initiative. Adults need re-education, yet there are many adults who are unaware of it. However, it is the role of the Church to facilitate education for adults. Adults are the people who have power and great influence at home and society. They would be able to guide and facilitate the new generations of tomorrow into a better human condition. Adults also have to keep themselves up-to-date in many areas of general knowledge so as to be able to communicate with the new generations; otherwise a "generation gap" may occur. Through education of adults the balance of understanding physical, mental and spiritual faculties will be able to develop prosperously. The Church has to support the State Adult Education if there is any; yet on the other hand, the Church has to initiate some kind of relevant education ("Education for Living") to help adults in different disciplines of life.

Both Adult Christian Education and Liberation Theology enrich

each other for human quality and equality. They both aim at creating a new man (Jn. 3:1-14) and new society where people live in brotherhood with love, care and justice and maintain human conditions for all individuals. In the progress of the pilgrimage of mankind from time to eternity, human beings need radical theology and education which help mankind to be aware of the contemporary and pluralistic webs which may hinder the procession. Denunciation of what is bad is needed, and annunciation of the Gospel is encouraged to help the procession of education and liberation onto the right track.

CHAPTER II

ADULTHOOD

a) Adulthood in Tongan Perspectives.

It is normal for human beings to grow and develop from one stage to another from birth to death. When one stage is outgrown the next stage begins. The transition happens when a person grows and develops from childhood to adolescence, and from adolescence to adulthood.

In Tongan perspectives of human growth: childhood is called "longa'i fanau" which includes both sexes. Adolescence is called "talavou mo finemui" in which sexes are separated into two categories. There is no one Tongan word for adolescence, therefore the sexes are to be stated in defining adolescence in Tongan perspectives. Adulthood is called "fatu tangata mo fatu fefine". The "fatu tangata" means matured man and "fatu fefine" means matured woman. Sexes are differentiated the same as in adolescence. The final stage is old age: old age is called "kau vaivai". "Kau vaivai" includes both sexes.

The Tongan people raise their boy and girl children in different categories. When the children are in the stage of childhood, they have to live together with their parents in the same home. But when they grow up to the stage of adolescence, young boys have to be separated and live in a separate house because of traditional taboos. The young boys are not supposed to sleep in the same house with their young sisters. It is because this is the time for the girls to welcome young adult boys who come for dates. It is also time for the young adult boys

(brothers) to hunt for girl friends. The basic taboo is against talking about sex or swearing while brother and sister are present. Therefore, when young people are together for a "faikava" (social traditional gathering for drinking kava, see Chapter V, "faikava") the girl's brother or male relatives ("kainga") must not be present. Her brother and male relatives' absence will give freedom of conversation to the members of the "faikava". One of the young people may request the young girl for an opportunity to have a date with her after the "faikava" or a boyfriend might have a date while the "faikava" is on. While others are singing or talking, there is time for the girl and the boy to talk about their friendship.

Traditionally, the Tongan people state growth in terms of appearance, to some extent. A transition from childhood to adolescence, puberty, is indicated by appearance. A girl can be seen to be an adolescent when her breast is fully developed, and young boys when they start to have a beard. When a girl grows to the stage of "fatu fefine" and a boy to "fatu tangata" (physical maturity or adulthood) they are expected to get married. Although adulthood can be determined by appearance, there are cultural considerations. A Tongan person might be 35 years old, but because she/he is not yet married; she/he would be recognized as "talavou" or "finemui". Traditionally, Tongan people take into account sociological and cultural norms and values before her/his adulthood is recognized. It is normal for the Tongans to tease unmarried adults because of not getting married. Adults are expected to get married in order to have children, and also to accomplish cultural norms, values and expectations.

Girls are expected to behave themselves according to cultural norms and expectations. A girl is expected to keep her virginity until she is married. It is a disgrace for a girl to break her virginity with someone before she is married. The virginity of a girl is expected to be broken by her husband after the wedding and not before. It is an honour for the girl and her parents and her extended family ("kainga " or "fa'ahinga") to know that she behaved herself well until the day of her wedding. Her mother, or her female relatives will usually check to see whether or not she was virgin. A white sheet with blood on it is usually proof of her virginity after the wedding. Blood is the proof of her virginity when they have their first sexual intercourse. There is no testimony for the virginity of a young adult man.

The "talavou" (young boy) and "finemui" (young girl) are trained with different obligations. A young boy has to follow his father into the bush to help with the gardening. He has to learn how to plant yams, taro, tapioca and other crops. He may follow his father to the sea for fishing. On the other hand a young girl has to help her mother with the domestic work, such as looking after the house, cooking, weaving, making tapa cloths, doing washing and looking after young children.

The extended family ("kainga" or "fa'ahinga") connections are very strong in Tongan society. The adults such as uncle ("fa'etangata") and aunt ("mehikitanga") know their own responsibilities toward the extended family. On occasions such as weddings, birthdays, and funerals, they know what to do. For a wedding, an uncle might bring some food and a pig, and an aunt might bring mats and tapa cloths. Whatever they

might collect are gifts for that special occasion. The male and female adults have special obligations to perform on different occasions. Sometimes, the extended family gathers together even to the "'ulumotu'a" (the old male head of a socio-political unit or extended family) with whatever they might collect, (food or mats and tapa cloths) then they will take those things to whatever celebration is being held.

In villages, some adults gather together in groups of 5-10 and work for everyone of the members in turn. The men usually work in gardens planting yams, bananas, taro, tapioca and other crops. On the other hand, women gather together in groups of 8-12 and make tapa cloths ("tou langanga") or mats ("tou lālānga"). They take turns in working for each member ("tou ngaue") of the group. The groups of women have their own buildings in the villages.

Some changes are taking place nowadays because of socio-economic changes. The women and men are both working for money; therefore, some husbands stay at home to look after the children while the women are working. An interchange of sex obligations is taking place. Although some changes are taking place, the elements of special obligations for the two sexes are still maintained by the society.

Old aged people ("kau vaivai") are under the care of their children and grand children. Tonga does not have any special homes for the elderly. Old people live together with their children and grand children. They are expected to concentrate on religious responsibilities and to attend prayer meetings and services every week. Old people are also expected to give wise advice to their children and grand children. They want to see that their children and grand children

will be able to assume responsibility for the needs of other members of the extended family.

The homes where the old people are living become the headquarters of the nuclear family and extended family. The members usually visit old people with gifts and conduct prayers with them and also have conversations. It is common for the Tongans to visit old people on Christmas or on the first day of the new year. It is a cause for gratitude for the extended family to see that their old people are still alive and in good health.

Old age people ("kau vaivai") are not expected to do hard work such as going to the bush for gardening. They are expected to do simple work for exercise. It is time for the children and grandchildren to look after the old people. Old people have fulfilled their responsibilities in the past by looking after their children; therefore, this is the children's turn to look after them.

Tongan people are getting more used to a communal way of life rather than individualism. Whatever big occasion might occur, such as a birthday, wedding or funeral, it is not merely for the nuclear family. The extended family is included. Whatever they might be doing, whether celebrating a birthday or wedding or mourning because someone died, they have to help one another in a communal procedure. It is normal for them to seek advice from old people. Old people are expected to share wisdom with the group.

In community life, people do things to help one another. They build houses together, garden together, make tapa cloth together, weave mats together. Both sexes have distinct obligations and expectations.

Society expects both sexes to know how to behave and what to do; otherwise they might be blamed or criticized by the society.

It is a criterion of adulthood to know Tongan culture and customs. Culture is not a course for people to study; it is a part of life. People are expected to understand their own culture because they were participants since childhood.

In the life of villages, people know their nobles and chiefs. Both nobles or chiefs and common people know their responsibilities toward each other. Noble - people relationships are expected to be maintained because each fulfills responsibilities and each respects the other. Nobles are the land owners, therefore they have the power to act fairly toward people who are under their control. On the other hand, people are to supply whatever the nobles' needs may be. Economic factors sometimes create tensions between nobles and people who are living on their estates.

In a Tongan society, hierarchical structure is very strong and it is a part of the culture that must be observed. The responsibilities of a person depend upon who he is. The King is at the top of the structure along with his loyal family. Nobles and chiefs; most of whom have big areas of land; are on the second level of the social structure. There are only 33 nobles altogether. The common people are at the bottom of the social structure. There are about 100,000 people altogether. The responsibilities are determined by birth and not much by achievement. The people who are at the top, because of their heritage may give instructions and the people who are under their control have to obey them. Culture, custom and traditional informal education con-

firm this relationship; the people who are at the top may lead, and the rest of the population must follow without questioning the authority of the leaders. Because of further education and contact with foreign countries, many adults tend to question the Tongan system of social culture and custom.

b) Erikson's Eight Stages of Life.

Erikson's eight stages of life (figure 1) represent a series of crucial turning points stretching from birth to death and thus are somewhat more comprehensive than any of the views presented so far. We will focus only on the later three stages that deal with young adulthood, maturity, and old age. The earlier stages, according to Erikson, are the building blocks upon which success or failure in the later stages depends. In human development each stage presents a new challenge, a new point of "turbulence" in the "stream of life" that must be negotiated successfully. In a sense, Erikson's framework provides one view of the "river of life" and its major turning points and forks, so that we might have a sense of what the crucial challenges are for the individual at various points along the stream. Erikson's theory provides useful insights into the central issues of human development, and it seems to provide a useful descriptive framework for understanding some general issues and changes during the adult years.

(i) Intimacy versus Isolation. For Erikson, this is the sixth stage of human growth. The young adult conflict is between newly evoked impulses toward both intimacy and isolation. Erikson stated:

Thus, the young adult, emerging from the search for and the insistence on identity, is eager and willing to fuse his identity with that of others. He is ready for intimacy, that is, the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises. Body and ego must now be masters of the organ modes and of the nuclear conflicts, in order to be able to face the fear of ego loss in situations which call for self-abandon: in the solidarity of close affiliations, in orgasms and sexual unions, in close friends and in physical combat, in experiences of inspiration by teachers and of intuition from the recesses of the self. The avoidance of such experiences because of a fear of ego loss may lead to a deep sense of isolation and consequent self-absorption.²

Through the developmental challenge of young adulthood opposing impulses of intimacy and isolation can be transformed into a capacity for mutual devotion, into the consistent strength of love. Intimacy is not limited to romance. "Intimacy refers also to something more than sexual intercourse."³ It is an issue at work, among peers, in one's attitude toward oneself.

(ii) Generativity verses Stagnation. This seventh stage of life may be the longest, because it refers to producing something that will outlive oneself, usually through parenthood and in occupational achievement. It is the stage during which nearly all of one's productivity takes place and extends from young adulthood until old age; it also plays a large part in achieving a sense of fulfillment in life. The negative resolution in this stage is a sense of stagnation-boredom, improvement, and perhaps an overconcern with one's physical or psychological decline.

²Erik H. Erikson, Childhood and Society (New York: Norton, 1963), p. 263.

³Allen J. Moore, The Young Adult Generation (Nashville: Abingdon Press, 1969), p. 135.

Erikson stated:

Generativity,is primarily the concern in establishing and guiding the next generation, although there are individuals who, through misfortune or because of special and genuine gifts in other directions, do not apply this to their own offspring. And indeed, the concept generativity is meant to include such more popular synonyms as productivity and creativity, which however, cannot replace it.⁴

For Erikson, this is the developmental movement from intimacy to generativity. One's ability to be intimate, in genital love or in co-operative work, has a productive result. That which has been produced: a child or a plan, stands in the world in its own right. But this new life may well die unless it is nurtured. The development of generativity charts the expansion of one's emotional life to include concern and care for what one has made. Generativity describes an attitude toward one's power and productivity and toward what this power has produced. It issues in behavior that is both responsive and responsible.

(iii) Integrity versus Despair. The final stage is brought on by an increasing awareness of the finitude of life and of one's closeness to death. Frequently it may be triggered by retirement or a decline in health. The crucial task during this stage is to evaluate one's life and accomplishments and to affirm that one's life has been a meaningful adventure in history. The accomplishments during the earlier stages play an important role in the resolution of this crisis, because a sense of integrity is the final fulfillment of the previous seven stages, and one's physical or mental offspring provide a continuity of life through the newborn generations. The negative resolution of

⁴Erikson, Childhood and Society, p. 267.

this turning point is a sense of despair - and existential sense of total meaninglessness, a feeling that one's entire life was wasted or should have been different than it was. Erikson stated:

The lack or loss of this accrued ego integration is signified by fear or death, the one and only life cycle is not accepted as the ultimate of life. Despair expresses the feeling that the time is now short, too short for the attempt to start another life and to try out alternate roads to integrity. Disgust hides despair, if often only in the form of "a thousand little disgusts" which do not add up to one big remorse.⁵

The stages of adult development, intimacy versus isolation, generativity versus stagnation and integrity versus despair are "umbrella" categories under which a variety of particular events are gathered. Each refers not simply to an incident but to a set of personal issues that becomes dominant at a particular point in one's adulthood. At the time of its developmental prominence each set of concerns permeates one's life. For young adults intimacy is not limited to romance. It is an issue at work, among peers, in one's attitude toward oneself. For the mature or middle-aged adult, questions of generativity arise within one's family, at one's job and in one's civic responsibilities. Old age confronts questions of personal meaning in terms of both love and work, of the past and the present.

c) Erikson's theory of adulthood and Tongan perspectives of Adulthood.

Erikson's theory of adulthood correlates with the Tongan perspective of adulthood. 1. Intimacy. In the transition from adolescence to young adulthood there are some psychological needs that take

⁵Ibid., p. 268.

place. An intimate relationship is seen between both sexes. Young adult boys look for young adult girls for "faikava". It is a time for the sharing of opinions, experiences and also an opportunity to have a date for marriage purposes. Intimacy is something more than sexual intercourse; as it is seen in responsibilities. Males are grouped together and females are grouped together for communal work. Intimacy is a part of the Tongan culture, therefore it is rare for anyone to feel lonely. Isolation may happen because of a failure to fulfill cultural norms and expectations. When someone does not join in the communal practices as expected by the culture, it is possible to be rejected by the community. That doesn't mean to be rejected by his or her extended family. Therefore, there is no real isolation in Tongan society.

2. Generativity. Adult people are expected to be generative, productive and creative people in the society. Adults at the generative stage are expected to have children of their own or to adopt children of their relatives as their own. They have to care for others in fulfilling expectations set by the culture. They are responsible people in society as well as having responsibilities toward their own extended families. They have to look after their old people as part of their obligations. Stagnation may occur because of laziness or because of being too dependent on the other members of the extended family.

3. Integrity. Old age is the stage at which Tongan people are respected highly, not only because of their age but also because of their wisdom, therefore adults usually seek advice from them. Modern skills and knowledge offered by education are giving great advantages to younger generations. Therefore, there are some changes taking place

in the relationship with old people. The wisdom of old people may be limited depending on what they have experienced and therefore, what they know. Perhaps their advice and guidance may be limited in comparison with modern science. Old people are usually very glad to look after their grandchildren. Sometimes they spoil their grandchildren's lives in terms of discipline. Their grandchildren are usually free to do whatever they like and therefore a creative discipline is neglected.

CHAPTER III

WESLEYAN CHURCH EDUCATION.

a) Educational History of the Wesleyan Schools.

Formal education was started by the missionaries who came to Tonga. The need for the converts to read the Bible, hymns and catechism demanded the organization and establishment of schools. The first school was opened at Nuku'alofa on the 17th of March, 1828. By September attendance had arisen to 150. Nathaniel Turner instructed the males and William Cross the females. Adults as well as children were taught to read and write in the Tongan language. At first the missionaries had to write out everything they taught, and it was reported that some students read as fast as the missionaries could produce these lessons for them.

The first book for teachers was printed for use in schools. On June 27th, 1829 Nathaniel Turner forwarded work for printing which covered the alphabet and the history of the Creation and Fall and other Biblical topics; a catechism, the Ten Commandments and twelve hymns. Meanwhile Cross prepared little books in the form of tracts. As other islands accepted Christianity, schools followed. This meant a heavy demand for teachers. Rev. Richard Amos established a Teacher Training Institution in Nuku'alofa in 1849.

In 1866 Rev. Egan Moulton was recruited to take over the training institute and raise the level of learning. He decided to widen the aims of the institute and renamed it Tupou College after the King Tupou I. The foundation date was 1866 and marks the commencement of

secondary education in Tonga. Moulton decided the college should be an institution upon which "Church and State", in their many divergent channels of departmental usefulness, were to centre their hopes and usefulness. He planned that from it the church would draw its supply of ministers, stewards, officials and teachers....while from it also the government could seek its clerks, magistrates and other officials. He permitted students nominated by the government to enter the college.

Girls were also admitted from 1869. The women's institution which later took on a separate location was named Queen Salote College, after the wife of George Tupou I.

As knowledge increased the syllabus was extended beyond mere Biblical Studies. History, geography, arithmetic and English were taught in lay schools and astronomy, geometry, algebra and physics were added to the syllabus of the institutions. Through the teaching of these subjects the missionaries definitely went a long way towards undermining some of the superstitions concerning some of the natural phenomena which had been interpreted according to traditional beliefs.

It is only a little more than twenty five years ago that the church set aside a institution for theological training. Before that time theological education was a part of the program of Tupou College. Sia-'a-toutai, the Bible College, is administered by a Principal and Head Tutor who are responsible to Conference and between conferences to the Theological Committee and Conference Standing Committee.

Every year, students and their wives and children enter the compound to reside for the school years in a model Tongan village. Basic instruction in Bible, doctrine, church history, ethics, Christian

education, culture and agriculture is given. Select students present themselves for the L.Th examination at the Melbourne College of Divinity. The rest of the students study in the Tongan language. The average number of students in the college is 70. About 20 new students enter every year to replace graduated students. About 15 years ago deaconesses were allowed to enter the compound and live in one building. They are limited to ten. Deaconesses' courses are limited to two year courses while male students attend for three years. There is an exception made for girls who are selected for L.Th examination: they can stay for more than two years.

Wives of the students have classes of their own: Bible studies, weaving, sewing, cooking and vegetable gardening. The ministry in Tonga is shared by husband and wife. Therefore both of them have to be trained to meet the needs of local churches.

On finishing their training most students return to their villages to become lay leaders in the church, stewards, Sunday School teachers, and local preachers. Others are placed as teachers in the church's schools and some few present themselves as candidates for ministry.

Present policy aims to upgrade the qualifications of the staff and raise student entrance qualifications. The Theological Education Fund of the World Council of Churches is providing a regular scholarship for the Bachelors Degree at Pacific Theological College, Fiji. A theological library is situated in the college. As stocks are increased this will make an important contribution to the quality of Sia-'a-toutai graduates.

b) Wesleyan Educational System.

In the Free Wesleyan Church. all education matters are ultimately the responsibility of the President of Education who in turn is responsible to conference, and between conferences to the Church Education Committee and Conference Standing Committee. He is assisted by a Deputy President of Education and Inspectors.

Education for children between the ages of 6 and 14 years in Tonga is compulsory. Some local churches have kindergarten schools of their own. No fees are charged for instruction in primary schools. About two thirds of primary education is a government responsibility, the remaining third is controlled by missions of which the Free Wesleyan Church carries the main burden. About 15 percentage of Tonga's national budget is devoted to education. None of this budget is allocated to church schools.

There is one government teachers' college which operates a two year course. The government admits a limited number of students to be trained for the churches. No tuition fees are charged to church teachers.

There is a growing consensus that since the foundation education work among Wesleyan students is largely being carried out by government primary schools, the Church should move out of primary education. However many Wesleyans still have traditional and emotional attachments to these schools and are reluctant to take such a step.

In the secondary sector the churches provide 90 percentage of the places as compared with 10 percentage provided by government. The Free Wesleyan Church provides 38 percentage of these places. Junior

secondary institutions offer 6 years of education which terminates with the Higher Leaving Examination. Higher secondary education is provided at Tupou High School which prepares students for the New Zealand University Entrance Examinations.

Because of costs the Church has not been involved in technical education apart from Home-Science for girls. However in 1970 an appeal was launched through the Methodist Mission in Australia for commencement of Technical Wing at Tupou College. This was completed by 1972 and a course of instruction has begun under expatriate volunteers. Further ways to extend Technical Education are being explored at present.

Although Tonga is an agricultural community, agriculture has traditionally been the Cinderella subject of schools curricula. To remedy this situation the church set up Tonga's first Agricultural College, Hango, on 'Eua in 1969. Initial financing was provided through the agency of the Foundation of the peoples of the South Pacific who supported and encouraged the project. Church funds brought the first stage to completion. In 1976 approximately 40 students were engaged in a two year course of farm training.

Each year more than three thousand students are leaving school at various stages in their education. For 90 percentage of these young people there is no paid employment available. The Government, Tonga's largest employer has about ten job vacancies annually.

According to the 1966 census two thirds of Tonga's population is under 21 years of age and one third is under 10 years of age. The average age of a person in Tonga is about 16 years. The Tonga Government Education Department estimated the 16-18 student population of 1972

at 30,390. Estimated annual growth is 3.5 percent and the 1976 population was about 100,000 persons. Current population density is 375 persons per square mile. Sixty-two percent of the population resides on the main island, Tongatapu, where Nuku'alofa's (the capital) population is over 25,000. According to the 1966 census, Free Wesleyan Church members are 38,616 which is 49.88 percent of the total population. This accounts for half the population and showed a 25.06 percent increase of its membership since 1956, but its proportionate share of the total population increased by only 0.31 percent.

c) Department of Christian Education.

In my conversation with Dr. Havea, the Former President of Wesleyan Church he stated something interesting. He said that in the past church leaders realized many students who left Tupou College had gone through periods of bad conduct contrary to what they had been taught in Wesleyan schools. Realization was that the time between leaving school and getting married was known as the dark period of an individual's life. Dr. Havea said that Christian Endeavour was established mainly to help the school leavers to maintain good Christian conduct up to the time of getting married. So it was a part of the local church program to sponsor the Christian Endeavour program. Both youths and adults were involved in this program. The program was published in a church monthly bulletin "Tohi Fanongonongo" and local church minsters, stewards or lay leaders conducted the program weekly. Studies were focused on the Bible.

Through the years the youths (unmarried boys and girls over

twenty years old) of Kolomotu'a realized that they needed to set aside a minister to concentrate his attention on the youths throughout the Kingdom of Tonga. A request was made to the Annual Conference and it was granted. So Rev. Sau Faupula was the first Director of the Department of Youth ("Potungaue Talavou"). His attention was given to Sunday Schools and Youth Programs. Adults were in his concern only slightly because adults were usually involved in youth program.

When Dr. Huluholo became Director for Youth, "Potungaue Talavou", he realized that something should be done about the name of the Department. There was need to change from 'Department of Youth' (Potungaue Talavou) to 'Christian Education' so that every stage of human development would feel at home with the department. The Wesleyan Church Conference accepted the name "Department of Christian Education." This department is now responsible for Sunday School, Youth and Adult programs.

The Christian Education Department is responsible for Sunday Schools, Camps, Conferences, Youth clubs, studies, (which includes Government and Primary Schools, and the government Tonga High School) and recreational programs. This department has become the religious resource material center for Wesleyan Church right through the Kingdom of Tonga.

The half-yearly programming now includes separate programs for youths and adults. This has been accomplished by the Director of Christian Education. However, local churches may decide whether or not use it. The resources are distributed to them to guide them in their ministry. Once a year there is a "family week" where the emphasis is

on family matters. The program is issued to local churches, assigning different topics concerning the family, and suggesting the type of people to lecture on special topics. Questions for discussion are also included.

d) Religious Development in Wesleyan Church.

It is the ultimate concern of the Wesleyan Church to maintain the Christian Faith. In practice that education is a part of the process to keep the Christian Faith, especially the Methodist Doctrines. Right through the schools' (Primary, Secondary, and High School) curriculum, religious instructions are included in the program. Religious instruction is based on biblical studies in the hope that students will be able to apply these teachings to their own individual lives.

As the population exploded the Wesleyan Church schools were afflicted with financial problems. There were many school buildings to be built, many teachers to be trained, and many new schools to be established. All these factors affected the financial resources of the Wesleyan Church. The church would not be able to finance her own schools together with her other responsibilities. On the other hand, there was no grant from the government to assist the Church. In order to be realistic, a motion was raised in Church Conference to abolish some Church Primary Schools in order to concentrate the available finances on secondary and high schools. This motion lost because most of the members wanted to maintain Primary Schools. They believed that this was the time when Methodist Doctrines must be taught to the

children more forcibly than the Sunday Schools can teach. Many people hoped that there might be some miracle; that perhaps the government might help financially sometime in the future.

Right through the religious development of the country, there has been a belief that secular matters are separated from sacred matters. The belief was unconsciously accepted by the people and they eagerly talk about God who is up there. God who is in the bible is up there and not involved with us or what we are doing. Money is a secular matter and not sacred, yet the money is very helpful in the work of the church. The theology of secular and sacred divorcement caused people, to some extent, to separate the bible from reality. A dialogical approach to secular and sacred matters will be very helpful in bringing optimism to views of religious development. Jesus of History, was a man who lived with Joseph and Mary. He helped Joseph in running their carpentry business (Matt. 13:55, Mk. 6:3). Jesus was involved with reality and concerned with the living of his family. Materials are helpful to people in their life pilgrimage, yet materialism is idolatry. However, secular and sacred matters must be emphasized side by side.

Religious Development is co-ordinating with the cultural values of paternalism. Constitutionally the monarch is the head of the church and ratifies the annual appointment of the President who is elected by the free vote of conference. The Constitution of the church can only be changed by a two thirds majority of the full representative session of Conference (clerical and lay) and any change is subject to the approval of the General Conference of the Methodist Church of Australia, triennially.

Cultural norms and values become the normal belief in the church. This creates classes in the church. In the church building there would be special seats for the King and Queen, nobles and chiefs, ministers, old men, old women and children. Different types of language are necessary when the King or nobles or chiefs are present. Although the Christian belief is that all people are equal (Gal. 3:28) social classes are separated in the church. So in usual practice, King, nobles, or chiefs usually use their cultural power in the church. Sometimes they help the church to function well in administration and outreach ministry, and sometimes they cause confusion within the congregation. It is because sometimes they use their power to overrule the minister or the steward or church leader and cause clashes between leaders and disturb the congregation.

Liberation Theology can contribute to the development of this religious situation. Every one was born to be free and not to be oppressed by cultural values and colonialism perspectives; see Chapter I for reflections.

In reflection to Educational History, the Educational System, the role of the Christian Education Department and Religious Development of Wesleyan Church are encouraging people to take Adult Christian Education seriously. Sixty percent of the population under 21 year old are under the direction of adults. The betterment of the generation of tomorrow depends on the adults of today, the way they direct youngsters and the examples they give for the next generations. There are more dropout students and school leavers who loaf around without a job or a piece of land to depend on for a living. The paternalism system may be

reconsidered when a majority of the people have nothing to depend on for a living. The extended family tends to separate into more individual nuclear families. There is a tendency for rich people to become richer and the poor to become poorer. Elite people become more important while others suffer economically.

The main objective of Adult Christian Education is not merely to maintain the Christian Faith intellectually, but also to be more realistic by praxis. Adults should know the real situation of the nation and guide the way wisely so as not to experience a sudden shock when changes occur, otherwise people might suffer unduly. Adults should know what is going on in the country. They should know how to cope with the changes without losing their Christian identity. They should know how to guide new generations from "now" to a better condition "tomorrow". The only possible way is through "Education", hopefully for what is good for all mankind and not for any minority in the society.

CHAPTER IV

CREATING A CLIMATE FOR ADULT CONTINUING LEARNING.

The Free Wesleyan Church of Tonga can create a climate for adult learning not by coercion but by facilitating an environment and a situation that can attract adults to join in adult education. Creating a curriculum would be discussed by both church leaders and congregation. Participation of both church leaders and adult people in the congregation would be more beneficial because people would feel that they can participate in what the church is about to do.

From a psychological point of view, feeling a relationship with something will create motivation to do something. It creates a healthy relationship to create a mutual goal for learning. In that sense, everyone is responsible for contributing to the learning of others by sharing their experiences and resources.

Adults can learn most if they feel that what they learn is pertinent to their lives: if the subject is interesting and it will meet their needs and goals, or if it will help them grow intellectually or religiously. The leader is taken into consideration because he or she would attract the adult learners. Although adult learners need mutual relationships with leaders, and leaders and learners are equally important, adult learners need some well trained or expert people: some resourceful people to interact with in sharing.

Wesleyan Church has to help with the facilitation of adult education. Advertisements can be made to some extent so the adult learners could come of their own freewill. In the adult learning

process, learning can help adults to change in knowledge, attitude or behaviour. McKenzie stated:

Learning means change that is observable and change that is un-observable, change that is manifested in different learner behaviour and change within the learner that cannot be directly assessed. Learning means immediate change and change that may not be recognized for many years after the learning experience.... It is one of the principal task of the teacher of adults, therefore to facilitate change. And one of the ways of facilitating change is to construct a milieu, and environment, or a climate for change.. ... a climate that is particularly suitable for adult education in the setting of the local church or parish.¹

However in creating a climate for adult learning, there are three factors to be taken into consideration. (a) goal, (b) staffs and (c) conditions.

a) Goal.

Adult people have critical minds, and they might ask questions. Why do we have these courses in the church? What is the purpose of this education? It would be more helpful for the learners to have some ideas about the goal of Adult Christian Education. Bergevin suggested:

The major goals of adult education expressed here will assist an adult to develop into the kind of person it is possible for him to be a free, creative, responsible, productive, and maturing citizen. These goals should help him grow and develop as a contributing member of a social order that will in turn present him with continuing opportunities to fulfill his particular purpose in life.²

On the other hand Knowles suggested objectives that are known needs of the individual, organization and community. One must translate

¹Leon McKenzie, Adult Religious Education (West Mystic, CT: Twenty-Third Publications, 1975), p. 125.

²Paul Bergevin, A Philosophy for Adult Education (New York: Seabury Press, 1967), p. 130.

needs into objectives.³ Knowles reflected on two categories of objectives, (a) Operational objectives which are identifying the things that will be done to improve the quality of the institutional resources for meeting the educational needs. It deals with administration, financing and staffing of the program. (b) Educational objectives which define the kinds of behavioral outcomes that participants are to be invited to seek in specific areas of content. Knowles suggested three categories, (i) Program areas to which needs are related, such as agriculture, religions and so forth. (ii) Social roles, that is, the needs related to the adequate performance of roles such as worker, citizen and (iii) Types of behavioral change involved such as interest, values and so on.

The word "goal" is used in the sense of a broad institutional goal, and "objective" is used "when referring to the educational and operational outcomes toward which a total program will be directed for a prescribed period of time."⁴ So one of the major goals of Wesleyan Church is to invite people to accept Christ as their Saviour. How can this goal be achieved? Bergevin and Knowles suggested objectives as some of the possible tools to achieve the main goal. "Andragogy" is the method I suggested to be used for Adult Education in the hope of achieving the suggested goal above. Reflection on "Andragogy" is on Chapter V.

³Malcolm S. Knowles, The Modern Practice of Adult Education (New York: Association Press, 1970), p. 127.

⁴Ibid., p. 121.

b) Recruiting of Staffs.

Recruiting of the staffs will depend on what courses the learners would like to take. The local churches of Tonga are concerned that learners look first at the resourceful people in their own congregation. I realize that in Tonga there are many good resourceful people such as doctors, lawyers, gardeners, and so on, who are unconsciously neglected. Yet these people can be recruited by the local church leaders to help the community in educational processes.

The main emphasis would be on, "Education for Christian living in Reality." Some exceptional needs are for some more academic education for internal national examinations and external examinations which can be arranged through the Church. Some adult learners can have correspondence courses, depending on their needs and what staffs are available.

There are some possible factors to be considered. Who would be the best instructors we can recruit? Should instructors be volunteer or paid? Who should hire and fire instructors? Should there be a written contract? How long should each course be? How should we finance the courses? Would the Church finance everything including materials for teaching or should students pay tuition? What would be the number limit for each course? Questions suggested above can be discussed by the church leaders or by the congregation before they offer courses.

It would be suggested that the instructor realize his role as being primarily that of a transmitter of knowledge, attitudes and skills. His role is now defined as a facilitator and resource to the

process of self-directed inquiry by the learners.⁵ It is a principal for andragogical model. Chapter V gives more reflections for andragogy. However, the aim is to give more opportunity for learners to share their own opinions and experiences and also to participate in learning processes. It is also certain that the instructor can learn from the students.

c) Conditions for facilitation of adult learning.

(i) Relevancy and comfort. Adult learners should feel a sense of the relevancy of the educational activities and goals. This means that the programs should be designed according to the needs and interests of the individual, the institution and the community. The interaction of these needs and interests will bring to the learners' conscious minds an idea of what they may gain from these courses. Are these courses relevant for my own needs in my family and community? Can these courses help me to grow intellectually and spiritually?

Adult learners should feel physically comfortable. The little things that can help to bring physical comfort for adult learners are very important. Physical comfort is very helpful to create a good climate for adult education.

(ii) Interaction, Participation and Sharing. The interaction, participation and sharing of learning experiences are very important for adult learners, both the relationship between instructor and learners and among learners. They can create a mutual trust, acceptance and

⁵Ibid., p. 162.

respect. They have to work together, solve problems together, and plan for the future together. The factors above can be achieved in the sharing of ideas and opinions in full acceptance of each person as he is. This can create a warm atmosphere which will help participants to focus on the topic and promote human relationships, as well. The process of learning will encourage a healthy group dynamic that will help each one of the group to grow in knowledge, attitudes, values and skills. Yet at the same time, the group will proceed together to achieve their own goals. These human relationships build between the leader and the learners so that leaders and learners are equally important. The instructor and adult learners can learn together from one another in interaction, participation and sharing. Therefore, both the content of the course and good human relationships can be developed for the betterment of all.

(iii) Freedom and self-dependence. Adults learners must feel a sense of freedom and self-dependence in the learning situation. Adult learners in Tonga have gone through primary schools and secondary schools. At these schools there were regulations which were very restrictive. They have had to do special things according to the program and schedule.

Adult learners need freedom, self-dependence and self-direction. These can happen if the instructor allows learners to exercise freedom and self-dependence. It is the obligation of the instructor to facilitate the situation. Let the learners have freedom of speech, freedom of movement from place to place for physical comfortable, and so forth. They should not have to depend on the instructor most of the time. Adult

learners are generally self-dependent and self-directing in many areas of life. They have to be treated as adults and not children. This will result in changing their attitudes to the belief that they are adults and responsible for their own education; otherwise they might fall back to the traditional attitude that they must depend on the instructor all the time.

Freedom and self-dependency co-ordinate in the learning process. They are mutually supportive psychologically, to have full freedom is to be self-dependent, and to be self-dependent is to be free from dependency. Therefore, perhaps the system of education should be different for children and adults. Adults needs more freedom and self-dependency.

(iv) Indigenous. Especially in Tonga, indigenous values have to be included in adult education. Adult education should be in the Tongan language so that every one may feel comfortable to join in the discussion. The Tongan language has to be maintained, otherwise it might be lost. The language carries the culture, and some elements of the culture must be maintained, and perhaps some of elements should be reviewed from the social, economic and political points of view. However, adult learners have to be aware of their roots as Tongans which are unique from all other people of the world, such as wearing of "ta'ovala": a piece of mat that one puts around the waist, as a sign of respect for others.

At times they might need a non-Tongan speaker as a resource person of adult education. An interpreter is needed so that information may be discussed in the Tongan language and the Tongan way of thinking

and doing things; for the Tongan people have to work out in their own way, freely and independently, what is good for them. The elements of colonialism must be reconsidered. Tongan people have not been dependent on white people or foreigners all the time, but they have to work hand in hand on an equal basis as human beings. Indigenous people should know that they can solve their own problems to some extent, if they know how. In adult education adult people have to be shown who they are both as individual persons and also as a unique national people. They have to explore their indigenouness in order to maintain their own resources in culture and language.

(v) Collaboration. McKenzie elaborates on Adult Christian

Education:

Adult learners should collaborate in attaining educational goals.... The climate for adult learning should foster collaboration and serve to regulate or minimize the spirit of competition. Adult learners should be "helping" kinds of people, ready and willing to assist their co-learners at all times. Many hands make light work and many⁶ minds working together on the same problem produce good outcome.

Competition is very popular to Tongan adults. However the goal of "collaboration" is being helpful to induce a good spirit of education for adults. Every one is responsible for helping one another for learning processes rather than competing for first place in the class. This collaboration would depend on the instructor and the institution. If the institution emphasizes facilitation for any educational program without giving special prizes; then "collaboration" can be automatically involved.

⁶McKenzie, p. 131.

(vi) Human Relationship. Adult learners need good human relationships. Good human relationships can motivate the group to function and progress together mutually. They have to be more sensitive to one another's needs and interests and help one another in mutual trust, respect and acceptance. The human relationship is concerned about our own "self" in a process of group dynamic. Who am I? What do I know about me? How do others see me? What's wrong with me? The members of the group would become, in a sense, a mirror to see me as I am. Through that inspiration I might change myself to a betterment of "self" or they might enrich me by their contributions.

I am not aware only about "myself" but I also feel responsible for others. Others are also dependent on me. What would be my contribution to them for their enrichment in life and learning? The human relationship tends to have free expression of opinions with openness for criticism and reflections. Domination and authoritarian rule by someone in a human relationship is a disease for the group dynamic progress. Once some of the members know that other members of the group play at domination and authoritarianism, they tend to withdraw. There are also those who do not want to join, but sit back and listen all the time without giving contributions. Other members of the group may think, "Why is he like that? Is he hurt by someone?" Group members have to check with him by asking out of concern for him what his feelings are if the group is functioning. So each one of the group has to be aware of his personal growth yet at the same time the growth of the group as a whole. A good human relationship could create a good learning atmosphere for all members of the group.

(vii) Evaluation. Adult learners need evaluation of their work in learning the process to know how far they may achieve or progress. In doing an evaluation, positive and negative feedback are needed. This can be done by the instructor or by learners. They have to articulate or write what is good about that person and also mention what may be better if he acted in other ways. It is more helpful to suggest an alternative for negative criticism rather than to criticize for the sake of criticism. Criticism should be constructive for adults, and give them a reason why the alternative is better than the other action. It is not for adult learners to accept every positive or negative evaluation, but he has to evaluate the evaluation of others about him to explore his own condition. He must consider how the others see him and what they know about him. This evaluation will help the adult learner to know about him. This evaluation will help the adult learner to know more about himself.

Learners should have a chance to evaluate the instructor about his leadership and the materials that have been supplied in the facilitation of a learning situation. They should communicate how they feel about the content of the course and how much sharing was achieved, and what they would propose as criteria for the next course to be suggested.

In conclusion; the idea is to create a climate for adult learning. It may not be attained, yet it would be the major objective for adult education to seek. The Church as to provide and facilitate adult education for continuing learning. Children and youth can be well educated if the adults allow them to be. So the Wesleyan Church of Tonga has to initiate adult education in local churches and districts.

CHAPTER V

ANDRAGOGY AND ITS INTERACTION WITH OTHER TECHNIQUES.

a) Andragogy.

Knowles develops this new technological name "andragogy"¹ for the education of adults. This new technology is being given a new name: "andragogy" which is based on the Greek word AGNER (man, in the sense of a grown up person) and AGOGUS (leader of). Therefore, the word andragogy means the art and science of helping adults learn.

Andragogy is more than helping adults learn, it means "helping human beings learn." In the life span of a human being, learning has taken place since the child was born. So in the stage of adulthood, a person has to continue the learning which he has gone through in childhood and in youth. As a person grows more and more mature andragogy is more effective because of the changing of characteristics.

Adults are different from children. In the stage of adulthood, people need more freedom, self-independence, self-direction, and they are not easily pushed around as children are. They need to do things on their own, although they need help to some extent. Adults have become conservatives. It happens because of their past experiences which have made them make better choices.

However, through the technological approach of andragogy, adults will feel free and appreciate the technique of being treated as adults

¹Malcolm S. Knowles, The Modern Practice of Adult Education (New York: Association Press, 1977), p. 37.

and not children. Instead of playing the role of conservatives, they have a chance to voice their opinions. They have a right to agree or disagree with others because they do not have to accept every ideology. Andragogically, a situation is created in which it is easier to bring into discussion most of the past experiences and knowledge. Every adult is a resourceful person, to some extent, therefore each one has to be treated as an adult: with respect and acceptance. Everyone can contribute to others in the learning process.

To some extent adults are inclined to focus their attention on problem solving rather than subject matters. They are very concerned about the relevance of learning for life situations. Therefore in the andragogical process of learning, the needs and interests of the adult learners should be fostered. Learning should go along with their characteristics, needs and interests to bring to the surface all of their own personal resources to share with one another.

The andragogical technique doesn't necessarily mean to neglect the subject matter or the instructor. They are needed for facilitation and enrichment of personal growth intellectually, socially and spiritually. They have to be concerned about the subject matter; otherwise, they might do something else and forget the subject itself. The correlation of subject matter with their life experiences and situation is highly recommended. It is normal for adults to search for answers about their own problems: problems about homes, jobs, leisure time, money, relationships with others and so forth; so the subject matter has to apply to the life situation of the people.

b) Andragogy and pedagogy.

Pedagogy comes from the Greek words PAID (child) and AGOGUS (leader of). So "pedagogy" means, specifically, the art and science of teaching children. Children are different from adults. Children are more dependent; adults are independent and self-directed. Children do need to have more experiences in order that they will apply it in the future. Therefore, children's learning should be more subject matter than problem centered.

Pedagogical technique is that the teacher must transmit information or facts and learners are the recipients. It is like someone pouring something to an empty container. The outcome would be that the receiver would be affected by what was poured to him. In the teacher and learner relationship, the teacher is to give instruction and learner is to obey or accept. McKenzie stated:

In the present time there is another reason why adults are treated as small children in educational settings. Pedagogy is addictive, it is habit - forming ... One observer has pointed out that schools have a dual concern: (i) The school is responsible for transmission of culture, for the handing out what is known for conveying of skills, coding systems, and specific socially defined behaviours, and (ii) the school is responsible also for assisting the learner to act individually as an interpreter of culture, as a total person who is able to respond creatively to what is transmitted.²

Pedagogically, school is not neutral. It helps to sustain the culture and status quo of the elite people. The tradition system of education was pedagogical; therefore curriculum, program, content and goal, objectives and aims were to maintain the social traditional system.

²Leon McKenzie, Adult Religious Education (West Mystic, CT: Twenty-Third Publications, 1975), p. 35.

As far as the Tongan school system is concerned, pedagogy is very popular. School curriculum and goals are planned to sustain the monarchical status quo. The people who are on the upper layers of the social structure become richer and people who are at the bottom become poorer. Pedagogy is addictive, it affects the mind of the majority of the people to support those people who are on the top and neglect the common people. Most people are doing what they are told to do by the authorities and using not much of their own initiative in local village situations. In other words, pedagogy is very popular.

Lecture is a pedagogical method which is usually used in universities and high schools. Preaching in the church is also a pedagogical method. Lecturer and preacher are transmitting facts and information. Lecture and preaching are both easy to use in directing people what to do, and telling them why they have to do it, and there is no room for much dialogue.

Pedagogy is much easier to practice than andragogy. Pedagogy is one way of transmitting information; andragogy is basically a two-way process of communication. Pedagogically, the teacher is the authority figure in the classroom; in andragogy the teacher's authority is unconscious in the learning process because the teacher is a member of the group sharing equally with the learners. Pedagogy can be dangerous if the teacher has no attention for listening to the learners so as to know where learners are. The teacher can focus on the subject matter and neglect the learners themselves. Both subject matter and learners are very important: therefore the teacher has to give time for discussion and dialogue.

Andragogy can also be wasting time if teacher and learner develop jargon in the learning process. The group might lose themselves in socializing, be unaware of this and forget the subject matter. Subject matter and learners are both important yet it would be more worth-while if contributions to discussion and interaction were related to the subject matter. It would be wasting time for the members if they were to become misled by some personal interests. It is one of the obligations of the teacher to guide in mutual relationships, if necessary, to keep the learners attuned to the subject matter and also to have a good social relationship.

Probably in some situations, pedagogy could be very helpful when the adult learners do not have ability on an equal level. In that case transmission of information and facts might be given by the teacher or by one person and the remainder listen. In my experience with adult people in Tonga, in most situations adult learners kept silent and requested me to give them the answers. In other words, they adhere to the pedagogical method. Perhaps, part of the silence is because of cultural influences, you keep silent so that you won't make a mistake, or you have to be silent because a noble or chief is present. Perhaps they kept silent because the subject-matter was far beyond their knowledge and experience. So perhaps it is worth while for adult learners to participate in designing the curriculum for their own education.

It is worth-while for church authorities to let adult learners participate in planning adult education. In doing that, church authorities will discover the greatest needs and interests of the people in the present situation. Education should be a liberating process

and not a brain-washing process, aimed at limiting people to what was inherited from the past. Adult learners have to think for themselves in self-direction. Andragogy given adult learners more freedom of speech and expression than pedagogy.

Both andragogy and pedagogy have strengths and limitations. If adult people are expected to be treated as children then the church has to practice pedagogy. But if the church needs her congregation of adults to be self-directed, self-responsible people in the church, then she has to practice andragogy in Christian Education.

c) Andragogy and Conscientization.³

Conscientization is derived from the word "conscience."

Conscience means a sense of right and wrong; ideas and feelings within a person that warn him of what is wrong.⁴ Conscientization is the process of conscience, the art and science of imitation of awareness of human beings about their own situation. It refers to learning to perceive solid political, and economic contradiction and to take action against the oppressive elements of reality.⁵

Freire developed the "conscientization" technique in Latin America for adult education. Freire's concept of conscientization was not only to help peasants read and write but also to remove obstacles

³Paulo Freire, Pedagogy of the oppressed, (New York: Seabury Press, 1970), p. 19.

⁴Thorndike English Dictionary (London: English University Press, 1961), p. 239.

⁵Freire, p. 19.

of dehumanization from the society: dehumanization that initiates oppression, exploitation and subservience in the society.

Freire contributes the model of conscientization for Adult Christian Education. Conscientization is to co-ordinate reflection and praxis. Reflection should go along with action otherwise it would be a verbalism. Neither should it become merely action: otherwise it becomes activism. Both reflection and action are the content of praxis.⁶

Both conscientization and andragogy have similar elements to some extent in adult education. Adults are to be treated as adults and not children. The teacher is seen as a facilitator and not an authoritarian person who holds all the truths and answers. The teacher's or instructor's main role perhaps is to raise consciousness as food for thought; reflection and action. Freire emphasized the dialogical method in context of conscientization. This means to focus on the problem to some extent, rather than for the teacher to give answers for the solution of problems

Both andragogy and conscientization are concerned about self-direction and self-decision making of adults. The role of the instructor or teacher is to raise consciousness for learners to be aware of the way they are being treated or what their situation looks like. So in the andragogical approach; adult learners are invited to discuss the problem. Reflection is clearly shown, yet acting on the outcome of reflection is vague. However, the expectation for action is there. A conscientization approach is that action is clearly expected to take

⁶Ibid., p. 75.

place. It is because the process of reflection will proceed from previous action.

Conscientization is concerned about human beings; what is the progression of exploitation, orientation and all oppressive elements that dehumanize people? Andragogy can be implied in the same way in order to maintain the freedom of mankind. However, conscientization is specific in its goal for liberating people, yet andragogy is either to free mankind or to domesticate people to the old ways of life. It depends on the instructor and the adult learners. If the group is interested in maintaining the old educational system they can do so. This will depend on the interest of the instructor and adult learners. Their mutual relationship of discussion will lead them to same conclusion: either agreement or disagreement, yet each one is free to form opinions concerning what to do.

Conscientization is more revolutionary than andragogy. It was because the conscientization technique was developed amongst the poor people who seek identity in society and struggle for better living. Andragogy is also a process of change in education but it developed in the middle class society where they need more articulation for problem centeredness.

d) Andragogy and "Faikava".

"Faikava" is a Tongan word for gathering of people to drink "kava," the traditional drink which is made from the kava tree. Kava, known by a variety of names, is an infusion made by adding water to the macerated root of the pepper tree, *piper methysticum*. The boy pounds

the kava root and the girl mixes it with water in the bowl according to traditional procedures. After it is ready, the male host serves the kava in a coconut cup, proceeding clockwise or counterclockwise around the circle.

Ordinary a "faikava" is convened at a young girl's house which is large enough to accomodate the group. The part is initiated by a young man who, in the company of friends, takes a supply of kava root to the house and asks the girl to make kava for them. Permission is also sought from the girl's parent and, if granted, the participants, from six to eight in number, enter and seat themselves cross-legged in a circle on the floor.

There are three types of kava drinking: (i) "Taumafa kava" where the King and Queen are the focus of the gathering. (ii) "'Ilo kava": the chief or the noble is the main figure of the gathering. He would be the one to dominate or to give the final answer for discussions, and (iii) "Faikava" is the common people drinking kava. I do not recommend "Taumafa Kava" and "'Ilo kava" as models for the Adult Christian Education procedure because of the domination of the King/Queen and chiefs or nobles. I highly recommend the "faikava" model for Adult Christian Education. My main interest is in seeing how andragogy is interwoven with the concept of "faikava" in Tonga, and its contribution to Adult Christian Education. However, one of the weaknesses of faikava for Adult Education is that "women" are not usually included. It is normally a gathering of adult males.

In a sense, faikava is an informal education for the Tongan male adults who are gathered together for drinking "kava" and conversation.

Informal education takes place while they enjoy drinking kava. Conversation which ranges over a wide variety of topics: actions of government officials, religion, rumors of events in the larger world and local gossips, while spirited at times, tends to be desultory and may die away to muttered dialogues or even to complete silent. There is no one to dominate the discussion because everyone is equal and may contribute to the conversation. Sometimes, a problem has arisen because of age differences. The group has to respect old persons as a cultural expectation. However, I usually have experienced faikava that informally proceeded in the discussion of subjects that are worth-while for life experiences.

In faikava, there is no teacher or instructor, but people in faikava usually refer to resourceful people in different fields of life for information. Take for instance, if a minister is present in faikava, religious matters are usually referred to him. If a lawyer is present, court matters are referred to him. Andragogically people are free to express opinions in an equal and mutual relationship. Discussions are usually in negative and positive form, and sometimes are constructive and sometimes destructive. However, the atmosphere of a gathering may present a good situation for education.

Adult Christian Education can include faikava as an educational technique for Tongan Adults. Actually, people can enjoy kava drinking, yet at the same time the content of the discussion will be more beneficial for people. This faikava model can permit women to join in; it was tried out and it was successful. Andragogically, curriculum would include what adult learners planned according to their needs and interests.

So faikava would be the social gathering and the content of the conversation would be subject matter which they planned by themselves.

In conclusion, andragogy is not the only method of learning for adults, yet it is recommended to be a highly favourable learning process for adults. Pedagogy, conscientization and faikava are all helpful also to some extent in special situations according to the instructor and level of adult learners' capacity. The main objective is to help adults learn in their own pace, interest, and needs in mutual interaction, with self-direction and independence.

CHAPTER VI

A PROPOSAL FOR ADULT CHRISTIAN EDUCATION.

a) Location of places.

Near the center of the 70,000,000 square miles of the Pacific Ocean lies the smallest kingdom in the world, Tonga. Situated 1,100 miles north-east of New Zealand, 420 miles south-east of Fiji, and 2,600 miles south-west of Hawaii. It consists of more than 150 small islands which are scattered between 15° and 23° south latitude and 173° and 177° west longitude. The Kingdom is divided into three main island groups, Tongatapu to the south, Ha'apai in the centre, and Vava'u to the north. Niuafo'ou, Niuatoputapu and Tafahi are counted as one separate district, which is located at the north of Vava'u. The total area of the whole group is 269 square miles, though only thirty-six of the islands are inhabited by the population which numbered about 100,000 in 1976. Tonga belongs to the Polynesian race.

The capital, Nuku'alofa, the Royal Palace and the seat of government are located on Tongatapu. Tongatapu island is divided into four district: the Nuku'alofa district, the Western district, the Central district, and the Eastern district. Sia'a-toutai is in the West district and the Christian Education Department is in Nuku'alofa.

(i) Sia'a-toutai Theological College. There are three classes of students. First: students who are taking L.Th courses for 3 years which are mainly conducted in the English language. Second: students who are taking courses for 3 years in Tongan language, similar syllabus

with L.Th courses. Third: deaconess students who take courses for two years.

A proposal has been made to use facilities and lecturers of Sia-'a-toutai for leadership training of adults for adults. Courses would be for 1 year, or 6 months, or 4 months, or a month, or two weeks, or a week, or even weekend courses can be offered. It would depend on the needs of the conference and local churches.

The other alternative is to move the Christian Education Department from Nuku'alofa to Sia-'a-toutai. Sia-'a-toutai consists of about 40 acres of land. Theological Education and Christian Education could be centered at one place. Resourceful people and facilities could be used for training of leaders, not only for children and youths, but also for adults. Many adults could enter for their own private needs for education, depending upon what courses may be offered.

The conference would be responsible for the cost of transferring from Nuku'alofa to Sia-'a-toutai, including the new buildings. In the long run, accepting of this proposal would be wise. The local churches could select their own people to come for short courses and also could give financial support to their own candidates.

(ii) Department of Christian Education. Alternatively, Nuku'alofa is where the center of the Department of Christian Education is located. The Director and his assistants are there. In addition to that, there are district centers: 'Eua, Vava'u, Ha'apai, Niua Toputapu and Niua Fo'ou. All of these districts have their own ministers who are co-ordinated with the director in Nuku'alofa.

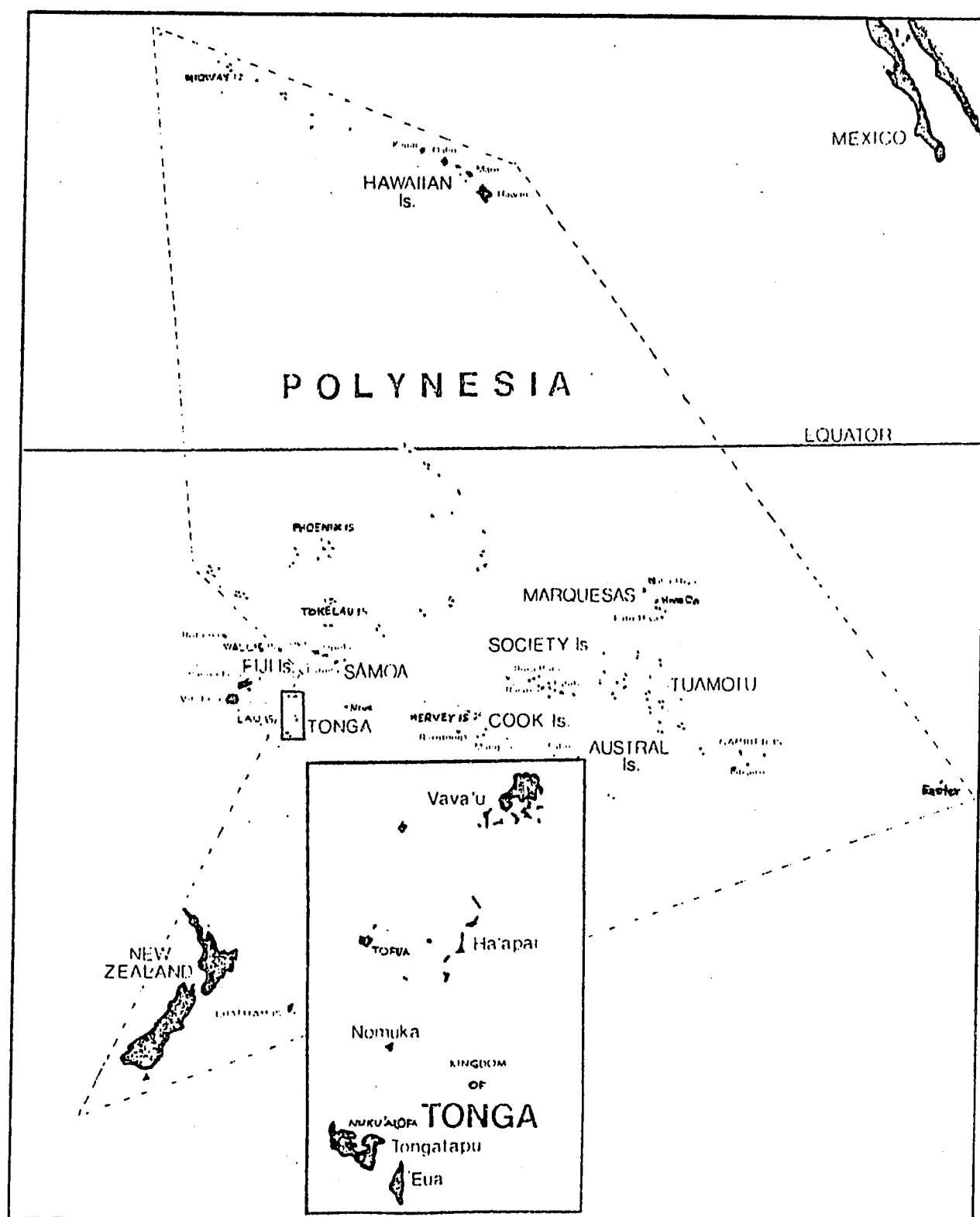


Figure 2: Location of Kingdom of Tonga.

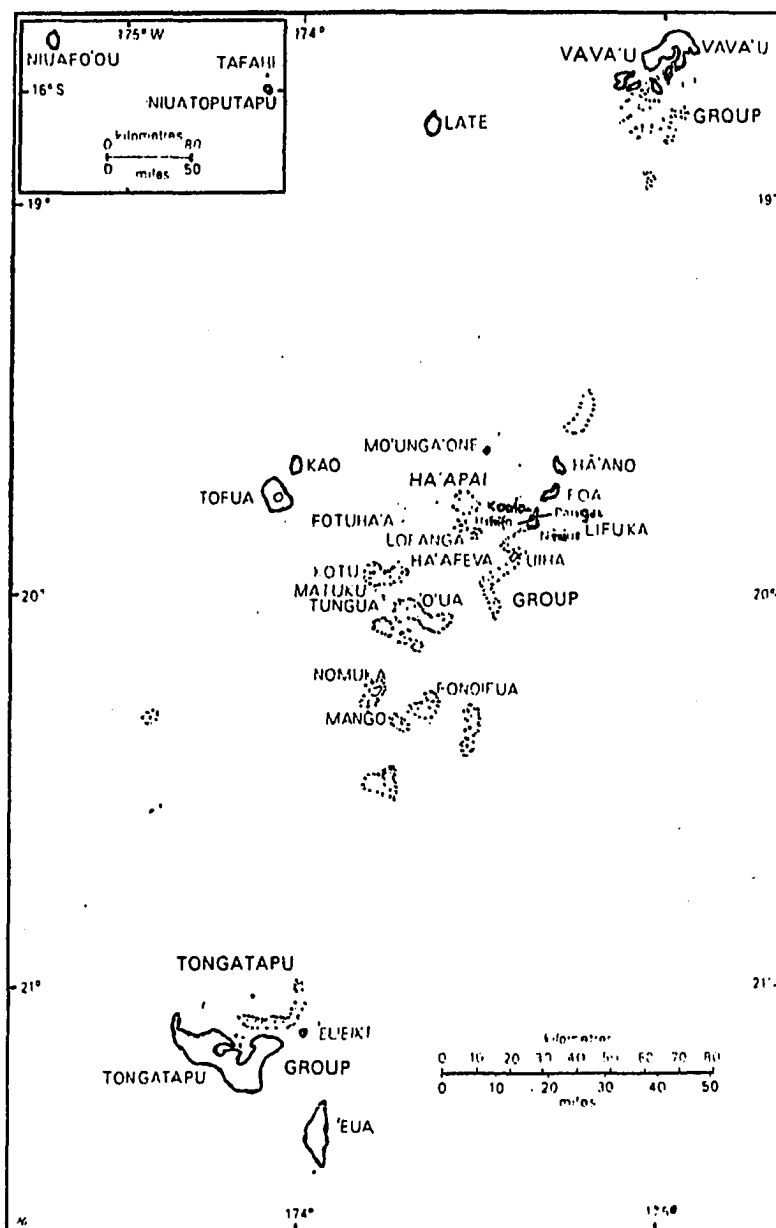


Figure 3: Kingdom of Tonga.

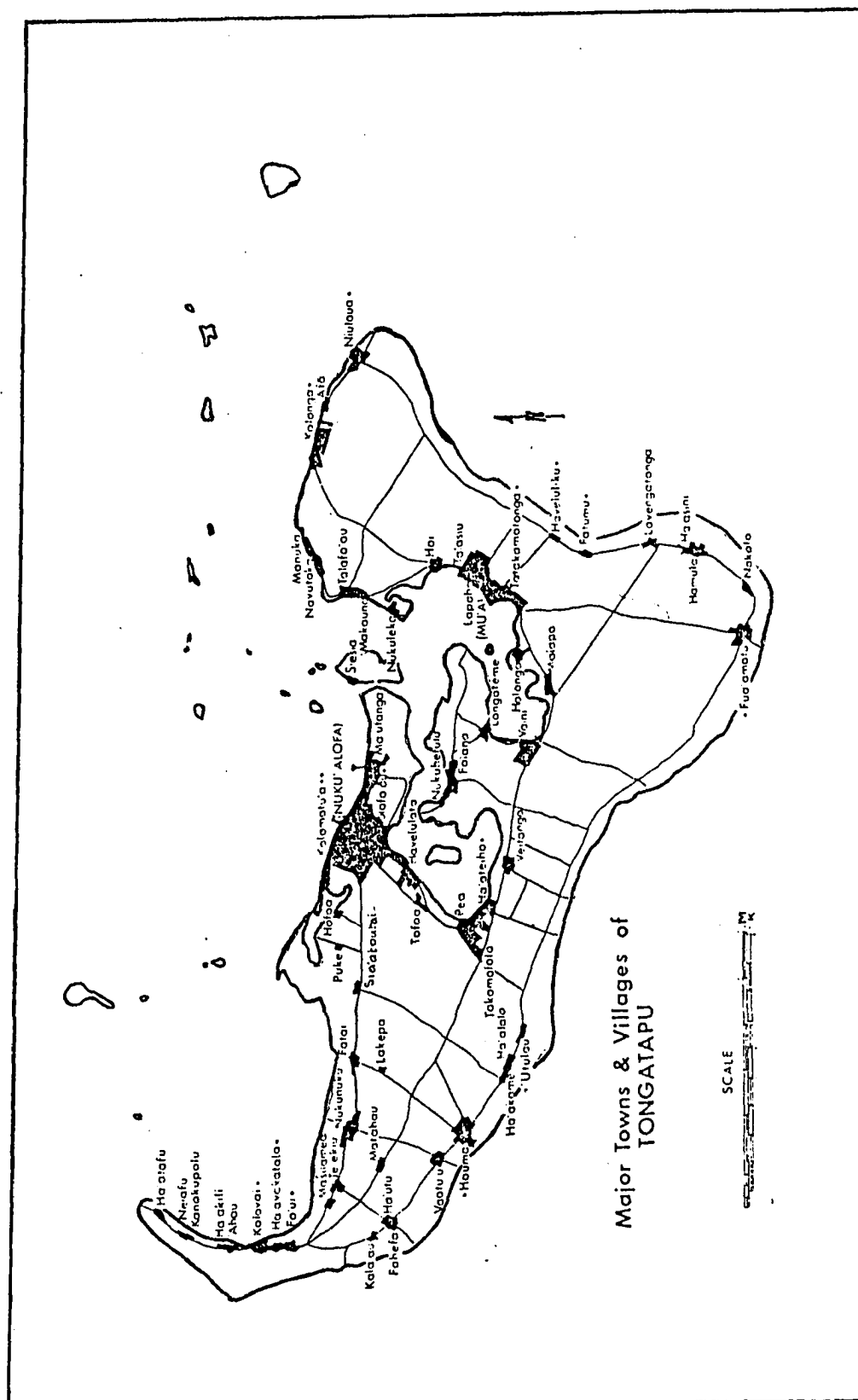


Figure 4: Tongatapu.

Short courses can be offered at these centers. An alternative is an itinerant team to be selected by the department. This team could move from one district to another on assigned weekends or at night time to conduct courses. It is appropriate to let the people choose what courses they want to take. However, the andragogy technique has to be used for these adult classes.

(iii) Local Churches. It would be very easy for the local churches to run courses for themselves if they knew how to do it. The training of ministers and stewards is to be taken into consideration in Tonga. Some local churches have their own stewards who are church lay leaders because the congregation cannot afford to pay a stipend to the minister or steward - an amount designated by the Conference. Local Churches can get ideas from Chapter IV, V and VI.

b) Courses.

The main emphasis suggested for the training of leaders who take these courses would be Human Development, Psychology, History of Tonga-Church and State, Biblical Studies, Administration, Culture, Human Relationships, Counseling, Leadership and other courses that may be relevant for them. (See also page 3 and 4). There are some issues that must be focused on, such as the land tenure system, tourist trade, migration, culture and type of leadership.

The main emphasis of centers would be different from local churches' Adult Christian Education. Local churches might focus on their own situations because the needs of urban areas would be different from those of rural areas.

c) Curriculum and Program planning.

I would like to focus on six areas of curriculum inquiry that have been articulated by Schaefer and localize them to the context of Tonga. The major questions of curriculum design for any age group are reducible to six: why? who? what? how? where? when? To each major question corresponds a category of inquiry: objective, personnel, scope, process, context, and timing.

In order to be more realistic and relevant, there is a need to make a survey of local church situations. A questionnaire will be designed to search the needs and interests of the people. It should show where the people are. The survey can be done by ministers or stewards at local churches. The Christian Education Department can design a questionnaire to get a variety of information from the church members. Age, sex, status, education, obligation, job, needs, interests, problems, ideas about the church, what they want to learn and so forth are the areas to survey. Through pastoral channels the information that has been collected would become the raw resources for curriculum and program planning. The objectives can be determined from the outcome of the survey; long term and short term objectives. All courses are subject to change or revision from time to time according to the situation and social changes.

A survey cannot be helpful merely for stating objectives, but it will also be helpful in other areas such as personnel, scope, process, context and timing. In surveying the questionnaire, the administrators can find what types of teachers the people need as well as what courses they want to take, what method of learning they prefer,

and where they want to meet for education, when the course would be held, and how long it would take.

Here is an analysis of the six categories for curriculum and program planning for adults as suggested by Schaefer: objective, personnel, scope, process, context and timing.¹

(i) Objective. Most people might ask hundreds of questions. Why is Adult Christian Education introduced in the church? What is wrong with the present mission of the church? As the inquiry is going on, there is a major goal that has been reflected right through the Historical background of Wesleyan Education. The Wesleyan Education goal is to maintain Christian faith as it is recorded in the Bible. That was the reason why education started with the Bible. Later on educational curriculum extended to other academic subjects such as History, Geography, Arithmetic and English.

The main objective of Adult Christian Education would be based on Christ's command ".....teaching them to observe all that I have commanded you..." (Matt 28:20). It is the major objective to preserve Christ's teaching: to teach not merely all nations and races but also all age groups and sexes. However, the objective is not limited to religious development, but includes intellectual, social and physical development.

There are many objectives which are to be considered. The church, nation, society, family and individual have their own objectives.

¹James R. Schaefer, Program Planning for Adult Christian Education (New York: Newman Press, 1972), p. 25.

The church curriculum planner has to consider all of these in order to be relevant for the situation.

Sia-'a-toutai Theological College has her own objective of training people. The major objective is "Ko 'etau langa ki 'Itaniti" which literally means "We are building for Eternity". Whatever the school is doing is all geared to the main objective. Eternity becomes the mean for objectives of curriculum and program planning; so whatever the subject matter or content is, it would be affected by the main objective. The other co-ordinate objective is the name of the school itself, "Sia-'a-toutai". Sia-'a-toutai means a place where people are trained to make and mend nets for fishing. In religious context, Sia-'a-toutai is a school where people will be trained as fishers of people, which is related with Jesus' calling of his disciples "...follow me and I'll make you fishers' of men.." (Matt. 4:19; Mk. 1:17). Queen Salote Tupou III gave that name Sia-'a-toutai and she articulated the meaning of the word Sia-'a-toutai religiously. That was the objective or goal of the school which is identified with her name. Both names Sia-'a-toutai and the motto "Ko 'etau langa ki 'Itaniti" state the major objectives of the School of Theology as Sia-'a-toutai.

The Wesleyan Church has her own objectives or goals which were adapted from John Wesley's confession, "Ko 'eku potu ngaue 'a mamani katoa" means "My parish is the world". The Church has to have an outreach towards every people, to announce and proclaim the Gospel to them. The other objective is "Tonga Mo'unga ki he Loto" which is literally translated "The heart is the mountain for Tonga". The meaning behind it is related to the growth and development of people physically,

spiritually, intellectually and socially. The mountain is the symbol of something high and the heart is the symbol for making decisions. So it is for the people to decide to climb up to reach the peak of the mountain. The people have to grow gradually from a lower level to maturity physically, intellectually, socially and spiritually. The ideology behind it is related in Luke 2:52, "And Jesus increased in wisdom and in stature, and in favor with God and man."

Objectives can be changed from time to time according to which category is under consideration. The Church has to maintain the Christocentric teaching and witnessing by stating objectives which will help her to bring her congregation or the community to the core of Christian faith. The core objective will have sub-objectives, each course will have its own objectives, and even each session will have objectives. However, all different objectives must relate to the core objective of the church which is Christocentric.

In stating objectives, Liberation Theology can be interwoven with other objectives. Adult learners have to be free from any oppression that has affected their lives. Chapter I has reflected on this matter. When Liberation Theology is assigned as one of the objectives, it will influence other categories of curriculum planning. How would personnel, scope, process, context and timing relate to Liberation Theology? One of the objectives would be Adult Christian Education for Liberation. Liberation from what to what? How can we achieve our own freedom? Who are the agents of oppression and alienation? Adult learners can discuss categories of liberation from different points of view; sociological, physical, intellectual and spiritual. In a process

of adult education, teacher and student can discover the condition of Tonga in relation to Liberation Theology.

(ii) Personnel. The major question is who are the learners and teachers in Adult Christian Education? Schaefer stated:

In program design, then, personnel means the persons who are involved in the education enterprise and the roles they fill in relation to one another. More concisely, personnel may be defined as the persons who learn from and teach one another in the educational process. The category of personnel comprises the irreducible and unavoidable questions which seek to discover the persons who learn from and teach one another in the educational process the roles according to which they interrelated. It asks the "who" of curriculum.²

The people who are assigned to be teachers are facilitators, for they are learners as well. The curriculum should be designed according to the adult learners' needs, interests and actual capabilities. The interaction and mutual relationships in the learning process would contribute what is worth-while for all. Administrators or teams that are responsible for program planning might do the planning and not involve themselves in learning experiences. Administrators must recruit the best trained personnel available. A well trained person will know his role in the learning process and also he will understand the characteristics of adults. Adult learners are also motivated by the facilitators' qualifications, so many adult people would like to take the course.

If the subject is Tongan culture, the administrator should bring a person who knows Tongan culture well. Students will be very eager to participate in the class if they know that the facilitator is

²Ibid., p. 35.

well versed in Tongan culture. The qualifications of the facilitators motivate adult learners to participate because they know that they will benefit from that course. Adult learners will know their roles, not only to learn but also to contribute in the learning process.

(iii) Scope. Scope deals directly with the content or subject matter of the curriculum. It deals with the "what" of curriculum. What are we to learn or to experience in the learning process? What are the meanings which curriculum intends to explore and communicate? What is to be learnt and taught, experienced and appreciated, explored and understood, and grasped through the curriculum?

In surveying what has been proposed in objectives, the needs and interests of what is to be learnt by the Church Community can be found. Those needs and interests of the community would become a guideline for the content and subject matter for the curriculum. Those needs and interests of the community would be categorized into subjects. Subjects may be the doctrine of the church, worship, preaching, church history, introduction to Old Testament and New Testament, State and Church, and so forth. The content of the subject matter becomes the learning experience for the facilitator and adult learners. Learning experiences consist of traditional concepts, understanding, consensus, attitudes, values, skills, habits and all that contributes to the learning process.

Whatever subjects adult learners need to experience will co-ordinate with the major goal of the Church. The Church has to witness to the Gospel of God and that witness has to be interwoven with any course that is to be offered. Christian Faith is not to be transmitted

to the learners: they must have their faith, already, and come to the course for personal exploration and discovery. For Christian Faith has to be accepted in a meaningful way rather than as something that has been imposed on the people. The Church has to get away from brain wash methods of transmitting values and teaching in which there is no room for learners to think and evaluate what is right and wrong for them. The church has to respect the learners as they are. Adult learners have to be free to accept Christian Faith or to concentrate merely on subject matter. The basic Christian Faith is reflected in the Apostles' Creed.³ A portion of it, "I believe in Jesus Christ the Son of God...", he is my personal Saviour. Jesus is also the Liberator, who liberates people from oppression of sin, law and death (Gal. 5:1).

The role of the curriculum planners is to divide the subject into divisions according to the level of ability of learners and also the time which is available for the learners to attend the course. Adult learners cannot learn everything in a short time. They learn enough for the time that is given. Neither is it wise to give little to be learnt in a very long time as it may create boredom among the learners, nor to give too much to be learnt in a very short time lest it create generalization and a shallow coverage. A reasonable relationship between time and subject matter would be appreciated by the adult learners. This factor is dependent upon curriculum planners and their consideration.

Organizing of the content to meet the needs, goals, and

³Wolfhart Pannenberg, The Apostles Creed in the light of today's Questions (Philadelphia: Westminster Press, 1972).

learners' readiness are very vital in curriculum and program planning. Both learners and subject matter are very important for curriculum planning. "Spiral Curriculum"⁴ may be needed in order that course and learners' readiness can be developed from simplicity to complexity, from concrete to abstract.

(iv) Process. Process deals with the dynamics of education, with methods through which the teaching-learning transaction takes place, with the ways and means by which dimensions of scope become internalized. It deals with a question of "how" do adults learn? How does adult Christian learning happen? How is the learner's motivation to be asked about the category of Process. However, the core question is how does teaching-learning for adults take place?

Process deals with the methods of teaching and characteristics of learning of the learners. What would be the best methods for adults, by which they can be motivated to learn? How do adult learners learn most? In Chapter V I have suggested some of the methods that can help adults to learn: Andragogy, Pedagogy, Conscientization, Dialogue and "faikava." Methods are suggested in respect to the stage of physical maturity and characteristics of adults' nature of learning. They are interested in self-direction and self-dependency of setting of their own goals and needs.

In teaching-learning experiences there is a need for the Holy Spirit to intervene in the guidance of the facilitator and learners to

⁴Jerome S. Brunner, The Process of Education (Cambridge: Harvard University Press, 1962), p. 52.

show what is the will of God. The Holy Spirit is a tutor and he can lead people who can trust him to what is good, right and perfect. Both facilitator and learners have to listen to the Holy Spirit by meditation and prayer for guidance. The power of the Holy Spirit can help both facilitators and learners to change and to be born again (Jn. 3:7).

In methods of teaching, there are other methods which are not suggested in Chapter V. Besides the teacher or facilitator, teaching aids are needed such as films, pictures, video tapes, and so on, depending on the amount of financial resources available to supply those teaching aids. Teaching aids can help to raise consciousness or to give clarifications. There is a need for materials such as text books which can help the class in discussions and interaction.

In the learning process, students can learn in many different ways, depending on their readiness and motivation for learning. Adults want to learn things that are relevant to their own situation, but besides that they can learn something more. For example, when they learn about the topic "The Grace of God", they also understand about group dynamics. They learn to understand how the facilitator behaves and at the same time each one tends to understand one another in human relationships.

In the method of teaching, it is worthwhile to know how each one learns. It is better to know everyone in the class if possible. The teacher has to know the level of ability of learners in order to know where to start. It is best to start from what they know and lead up to what they do not know in teaching-learning experiences. The role of the facilitator is to help adults learn in facilitating the learning situa-

tion.

In curriculum planning it is vital to consider teaching-learning experiences so that both teaching-learning of adults will benefit from the course. Training of teachers is badly needed in Tonga. Teachers, leaders, facilitators or helpers, or whatever they may be called, need training in order to know their role in Adult Christian Education.

(v) Context. Context deals with the social and spatial environment of learning. A setting within the context is a specifically structured and situated grouping for learning. Context wishes to know the 'where' of curriculum. As far as context is concerned, there are some religious subjects reported above. They are Educational History of the Wesleyan Schools, the Wesleyan Educational system, the Department of Christian Education, and Religious Development in the Wesleyan Church. In studying the educational process of the Wesleyan Schools, someone may find which direction the Wesleyan Schools should move, whether forward or backward academically and morally, and whether or not she is loyal to her mission as a Church. The objective, personnel, content, and method cannot be divorced from the environmental setting of the teaching-learning situation. Where does learning take place? What is the personnel for the course? Both questions are correlated.

Tongan people have to be aware of their own context in order to contribute relevantly to their own situation. Although Adult Christian Education is planned for Tonga, there are other contexts within the national context. For instance, urban areas are different from rural areas, and rural areas are different from the outer small islands.

The situations are totally different. They are Tongans, using the same language and the same culture, but there are many differences, for some people live mainly from fishing and others by working in offices, stores and factories. Therefore, the context of the location should be taken into account in curriculum planning.

It is more appropriate to localize what has been learned from overseas and not to impose what was not relevant for Tonga. This is one of the weaknesses of students who have studied overseas, they want to change things in Tonga overnight without appreciation of the contexts. Change is needed, but it should meet the context of the nation and at the same time be carefully planned for the good of the people and not merely for the sake of change.

Learning experiences must meet the requirements of setting but should not be limited by time and place. How shall persons be grouped for adult Christian learning? How should the selected groups be structured? Where shall the structured group meet? Grouping, structure, and place make up the setting.

The grouping of people may depend on certain learning opportunities. How much might learners learn from each other? A uniform level of intellectual capacity of persons may be needed for grouping. It is important that their relationships are such that they can help one another learn. The structure of the learning experience is also recognized. In structure the lecture method is different from the discussion group. The structure of the lecture method is such that the lecturer does all the work; in a discussion group every one is involved in learning experiences. They must also know where they are going to

meet. Is the room big enough to accomodate all members of the group? Would they have good light and ventilation? A good setting helps learners to feel comfortable and able to learn.

(vi) Timing. The timing of curriculum is the succession of events and experiences during which learning occurs. It deals with learners' time, learners' readiness, and the schedule that is determined by their motivations and plans. It is related to age, experiences and responsibility. Adults have commonly shared experiences such as marriage, parenthood, employment, and social involvement. These experiences can provide an adult for certain Christian Learning.

There is God's time: the movement of his will and acts, sensitivity to which is the key to faithful response. What principle governs the responsiveness of a curriculum plan to God's present activity? The Old Testament prophets were called to interpret God's purposes for their day. Christian educators are rash to consider themselves similarly called and inspired. Yet, curriculum planners must seek a criterion which will render their planning somewhat sensitive to God's activity, for what God is presently doing in this age is both the occasion and the content of much important adult learning.

There is an "occasional" time in nature and human history that brings about significant emergent events and changes in our environment and in our social and community life and culture. A certain responsiveness of a curriculum plan to current events in the Church and in the world is essential to success. Here "Church" embraces the universal Christian fellowship and the local community. "World" includes neighborhood, work, city, nation, planet, and universe. The two are not

considered exclusive to one another. It relates with conflicts and experiences of solidarity, of depression and affluence, of war and peace, of crime and security, of violence and concord which play so large a part in the "live curriculum" of adults which must be explored for their contribution to planned Adult Christian learning.

There is a church time, in which it uses the past (tradition) and the future (its anticipation of God's will, emergent environmental factors, and emergent human needs) to determine the steps to be taken now and in the future in order that its response may be faithful.

The timing of curriculum is also related to factors which determine how long a course will run and how many sessions will be held for how many hours each.

Six categories: objective, personnel, scope, process, context and timing are to be interrelated with one another in curriculum planning. The interrelationships of the six categories can be achieved by organization of the curriculum. No one category would be separated from others. There must be a time that the emphasis of the organization of curriculum would be on a particular category: but it will not be divorced from others. When the emphasis is on objective, the other categories (personnel, scope, process, context and timing) would relate to the object in order to achieve that objective. When the emphasis is on personnel, the other categories, (scope, process, context, timing and objective) would be related with personnel in order to recruit an appropriate teacher and to have enough students. The same pattern of process can be made for other categories.

Curriculum and program have to be checked in order to know

whether or not the curriculum is relevant and whether it is improving its standard or is far behind in comparison with other educational curricula. Curriculum has to be revised yearly or quarterly. Revision can be done by evaluation of the curriculum. How are the six categories? Is the objective relevant for that particular time? Does adult education have a qualified teacher? How was the course? Were the courses interesting? What type of teaching was favoured by the students? Where do they want to have their meeting? Was the time too long or too short? In the light of evaluation, a new revised curriculum can be made to go along with the present situation. It will also give a vision for the future and show how the curriculum can be developed to a higher standard.

Another question can be raised. Who will do the organization and evaluation? The institution can be responsible for the organization and evaluation of curriculum. The Administration of the institution is usually responsible for managing the courses. Administrators such as organizers, secretary and advertiser will be responsible for the recruitment of teachers and students. They have to appeal for financial backing for the teacher's salary and also facilitation of the learning experiences.

There are three main factors: past, present and future are to be considered in planning for Adult Christian Education. (a) Past: What did the Wesleyan Church do in the past? How were the Wesleyan Church's schools managed? Quite a few topics have been reported above to reflect how the Wesleyan Church has been involved in education: the Education History of the Wesleyan Schools, the Wesleyan Education System, the Department of Christian Education, and Religious Development in the

Wesleyan Church. Past experiences cannot be ignored because the present springs from the past. The past holds good traditions that the Church has to maintain while giving up what was not good.

(b) Present: The proposal for Adult Christian Education is designed to meet the present need of the people. The Wesleyan Church has her own needs also in relation to her own mission to the world. Location of places: Sia-'a-toutai, The Department of Christian Education and local churches are suggested as possible places for Adult Christian Education, and there are suggested courses that may possibly be needed by the people. Planning for the present is based on what has been learned from the past experiences of the Church. Adults have to be educated for living. It is a responsibility of the church to facilitate this education. If the Church is to remain loyal to her Christian responsibility for the future then the Church has to educate all age groups. Wesleyan Church is very active in Primary Schools, Sunday Schools, and youth clubs, but she is reluctant with the adults. It is a present plan to start now offering Adult Christian Education.

Curriculum and planning are designed under six categories, objective, personnel, scope, process, content and timing. Curriculum is suggested for learning experiences, as a guideline for teacher and students for a certain period of time. The class would be scheduled but the people would be free to take the course of their own free will.

(c) Future: What then may the Wesleyan Church Adult Education be in the future? It is possible that the future of adult education may depend on present practices. An comparison of the past educational process with the present practices would give new vision for the future.

If the Wesleyan Church starts now, Adult Christian Education as it was suggested above, would have new impact on the Adult Education of tomorrow.

SUMMARY AND CONCLUSION.

This dissertation is an attempt to contribute suggestions for the mission of the Free Wesleyan Church in Tonga. How will the Church be able to use wisely her human resources to improve justice for all? How will the Church be able to maintain the national identity yet at the same time encourage revision of traditional systems to meet the present socio-economic changes that have taken place? Why does the Wesleyan Church need to establish Adult Christian Education? How will the education be utilized?

The thesis has attempted to answer the questions raised above and propose plans for possible procedures to move forward in the mission of the Wesleyan Church. In suggesting some possible tools, Chapter I is concerned with Adult Christian Education and Liberation Theology. The purpose is to conscientize the adults to search for their own identity, "Who am I?" "Why am I in Tonga?" "What can I do?" "How can I play the role of responsible citizen in national affairs?" It has been shown how the Trinity has become symbolic of the movement toward the liberation of people and their rebirth.

Chapter II is concerned with the definition of "adulthood" and shows the integration between adulthood from the Tongan perspective and Erikson's eight stages of life. The contributions of Erikson from psychological perspectives will help Tongan adults in their search for identity in a Pluralistic Society. The intimacy, generativity and ego integrity are the main forces in adult development, from Erikson's point of view.

Chapter III is about Wesleyan Church Education. It traces the

religious development that has favored the Wesleyan Church since school was established. It also proposes a background for curriculum and program planning for the present and future development.

Chapters IV and V are proposals for teaching-learning experiences for adults. Why do adults need to have continuing learning? How will teachers and learners be recruited for different courses? Methods of adult learning are suggested taking into consideration the natural characteristics of adult human development.

Chapter VI is the proposed plan for Adult Christian Education. Possible places and alternatives are suggested for centers for adult education. Consideration is given to financial conditions, resource people, facilities and geographical distances over land and between islands. The curriculum and program planning were based on the background of the Wesleyan Church in education; Chapter III. Proposals are made in the hope that Adult Christian Education can lead toward what is "just" for every individual as well as for the whole community.

The goal, content and procedures of this thesis hope to bring forward the "great mission" of the church as announced by Jesus, "..... go, therefore, and make disciples on all nations.... and teaching them to obey every thing I have commanded you...." (Matt. 28:16-20). In a sense, "nation" includes children, youth, adults, all races and sexes without any discrimination. Although this thesis is focused on adults, it can be applied to some extent to children and youth.

Although there are some techniques and planning that can be skillfully made by professional people, there is some concern expressed that leaders leave room for the Trinity (God the Father, God the Son and

God the Holy Spirit) to breath in - in order to help people of the world to work together and participate "with" the Trinity in their actions. Only the "power" of the Trinity can facilitate world-wide changes for the good. Therefore, it is the focus of this dissertation to foster Christian faith through reflection and praxis.

What will be the future of Tonga? The future depends on present life patterns. In order to have realistic dreams and visions for the future betterment of Tonga, a change in life patterns must be made considering the light of the Gospel. Adults are the key figures for change to an abundant life if they guide the children and youth of today into a right life style. It is my contribution to foster adult education through the Wesleyan Church in Tonga so that adults will know "how" to guide the younger generation despite the generation gap.

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